

A
SCHOOL
HISTORY OF INDIA

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PRICE ONE RUPEE AND TEN ANNAS.

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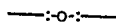
TO

The Hon'ble C. E. Buckland, C.S.-C.I.E.,

IN RECOGNITION OF

THE INTEREST HE TAKES IN EVERYTHING CONCERNING
INDIA, ANCIENT AND MODERN.

P R E F A C E .



AN attempt has been made in the present work to give, within a short compass, the most important results obtained from the decipherment of inscriptions, from numismatics, and from the labours of oriental scholars generally, in India as well as in Europe. An endeavour has been made to construct a political history of the Hindu Period from the time of Buddha's birth to that of Muhammad Ghorî's conquest, and in the Muhammadan period, to give a history of the various kingdoms, which arose out of the ruins of the Pathân empire and which really initiated that policy of toleration and sympathy with the Hindu population which, in the hands of Akbar, brought such an accession of strength to the Mughal empire. The period intervening between the fall of the Mughal empire and the rise of the British Power has been called the period of Hindu Revival, and a whole book has been devoted to its history. This book contains the history not only of the Márháttás but also of the Sikhs and the Gurkhás. The small space to which the author has been obliged to limit himself, has not admitted of his giving the details of Jat and Rájput history.

A short history of this nature, to be useful, ought to be written in English. The difficulty of writing in a foreign language long deterred the author from undertaking it; and he is not sure that it would have been undertaken at all, if he had not been so fortunate as to receive the kind help of that accomplished English writer, Mr. James W. Furrell, the distinguished Editor of the *Calcutta Review*, in the execution of this part of his work.

No one is more sensible than the author himself of the numerous shortcomings of his work. Some of these shortcomings are inseparable from a historical construction like the present, and for the others the author alone is responsible.

NOTE ON TRANSLITERATION.

Sir William Hunter's admirable system of transliteration of Indian names has been adopted in the present work, with this exception that the palatal "S" (ऌ) has been represented by "Ś". In such Geographical names as Calcutta, Allahabad, Bombay &c., the spelling of which may be said to have acquired a historic fixity, no alteration has been made.

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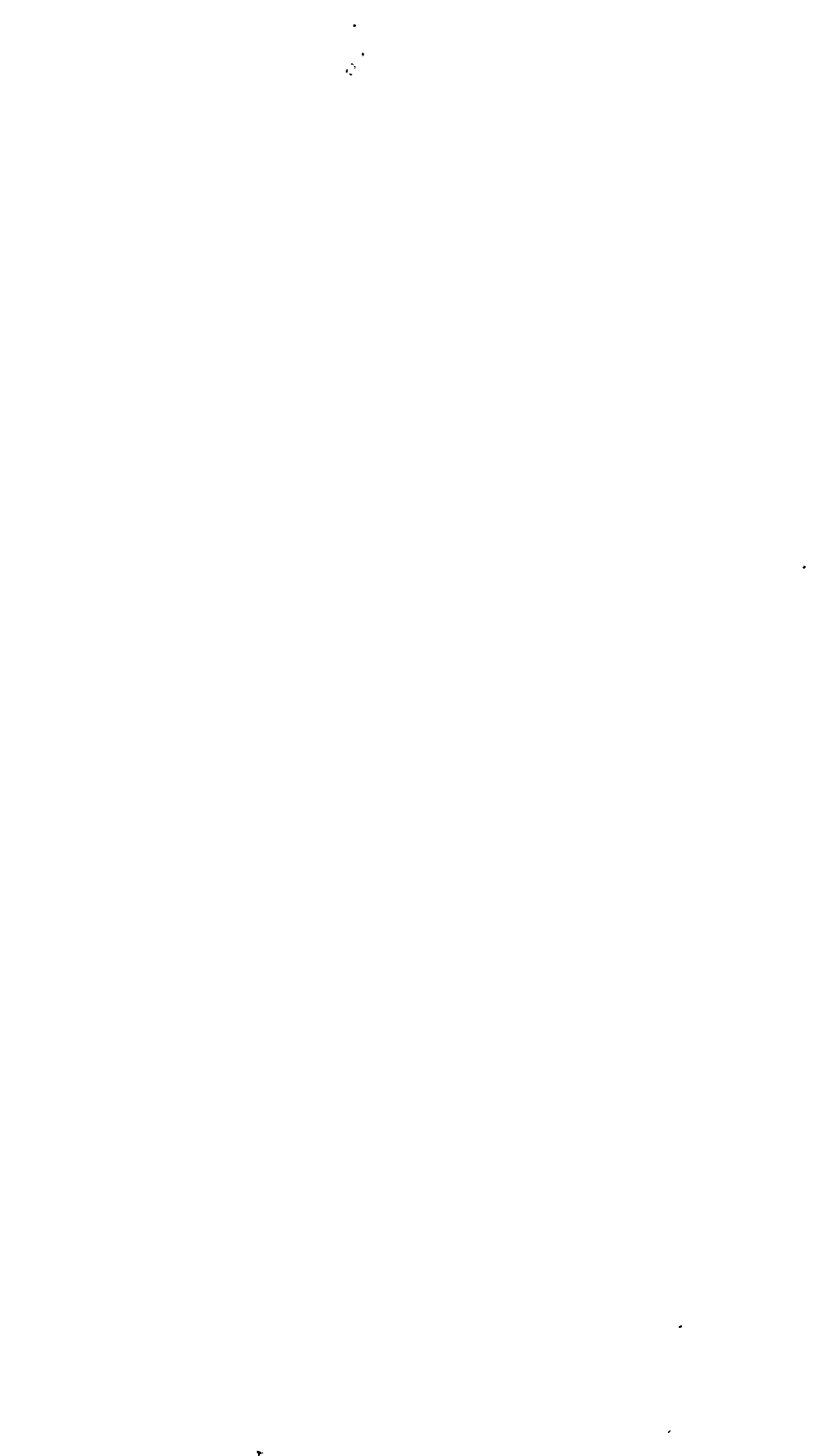
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A SCHOOL HISTORY OF INDIA.

INTRODUCTION.

THE VEDIC AGE.

CHAPTER I.

THE VEDAS.

THERE is no connected history of Ancient India. Hindu

Materials for sages have left but few records of contemporary events. Much historical information
the history of Ancient India.

may, however, be gathered from a careful study of Indian literature, which is of vast extent and goes back to remote antiquity. Of this literature, the most ancient works are the Vedas. These are four in number, namely, the *Rigveda*, *Yajurveda*, *Sāmaveda*, and *Atharvaveda*; each Veda containing one *Samhitā* and many *Brāhmanas*. The *Rigveda Samhitā* contains much valuable information about the ancient Hindus, and European scholars regard it as the earliest great national work of the Aryans in India. The historian of India has, therefore, to treat of the *Rigveda Samhitā* in the very beginning of his work.

The Rigveda contains more than a thousand *súktas*, or hymns, associated with the names of various *Rishis* (seers), or sages and pronounced in honour of various *Devatás*, or deities, (literally, objects of praise). The Hindus believe that the *súktas* were not composed by the *Rishis*, but were revealed to them in virtue of their supernatural power. The Rigveda makes mention of Agni (fire), Indra (strength), Savitá (the sun), Váyu (air), Varuna (the sky), the Aśvins (the divine physicians), the Maruts (storms), and various other deities, of whom Agni, Váyu, and Savitá are the chief.

The Rigveda speaks of various *Rishis*, such as Vafishtha, Viśvámitra, Vámdēva, Atri, Agastya, Gritsamada, of the family of Bhrigu, Kanva, Jamadagni, and others. The eight *Rishis* from whom the Bráhmans claim to trace their descent, are to be found among the persons to whom the *súktas* of the Rigveda are said to have been revealed.

It is difficult to ascertain when the Rigveda was compiled. Some think that it was compiled between 2780 and 1820 B. C.; but the most recent theory on the subject is that the period of Vedic civilisation extended from about 4500 to 2500 B. C., and it would not be far wrong if the collection of hymns, which has come down to the present day, was put down to the second half of this period. This refers to the *compilation* of the Rigveda; the *composition* of the various hymns, therefore, must be of much greater antiquity.

The rivers mentioned in the Rigveda mostly belong to Afghánísthán and the Punjab or their vicinity. It speaks of seven rivers collectively as the Saptasindhu. The name of the first of these is the Sindhumátá, and that of the last the Sarasvatí. The Sindhumátá is the modern Indus; the Sarasvatí has disappeared in the sands of the deserts of Rájputána.

The *Rishis* were constantly engaged in hostilities with a dark race, supposed to be the aborigines of the land, and their prayers for victory over these enemies are still extant in the Rigveda. It is supposed that the aborigines who did not submit to the *Rishis*, are represented by the wild tribes of the hills and forests of the present day, while those who submitted are now represented by the lowest ranks of Hindu society, the *Súdras* and *Antyajas*.

The *Rishis* called themselves and their followers *A'ryya*. The words *Bráhmaṇ*, *Kshatriya*, *Vaiśya*, and *Súdra* are rarely met with in the Rigveda, from which many have concluded that the caste system was not well established when the hymns of the Rigveda were composed. Mention is made in the Rigveda of various powerful chiefs, who often advanced beyond the limits of the Punjab and made war on people living on the Sarayú (the Gogra) and even in the Magadha (South Behar).

The *Rishis* sometimes used animal food. They sacrificed horses, sheep, and goats. They prepared a drink by mixing milk with the juice of a certain creeper called *soma*, which had intoxicating properties; and they offered libations of the *soma* juice to their *Devatás*. Their boats often descended the Indus to the sea. They used chariots drawn by horses. They wore bright ornaments of gold and silver. They prayed to their gods for a progeny of brave and hardy warriors.

The Rigveda is written in various metres. The majority of the verses used to be chanted or sung. Other Vedas. These songs were known as *sámas*, and a collection of these *sámas* is known as the *Sámaveda Samhitá*. The Yajurveda is written in prose and verse. The verses are mostly taken from the Rigveda, and the prose sentences contain directions for the performance of sacrifices. The Atharvaveda is also written in prose and verse. It also contains a few *sámas*.

CHAPTER II.

THE BRÁHMANAS.

BESIDES these Samhitás, there are the Bráhmanas included under the name of the Vedas and regarded as a part of the revealed literature. They are written in prose and are like commentaries on the Vedas, though not commentaries in the modern sense of the word, explaining a work from the beginning to the end. The Bráhmanas, written in a less ancient language, explain the details of various sacrifices from their very commencement to the end, discuss why a particular article is wanted, why a particular libation is offered, why a particular hymn is uttered, what the meaning of the hymn is, and treat of other cognate matters. While discussing these and similar topics, the ancient *Rishis* have made mention of various events, contemporary as well as ancient, from which much valuable historical information may be gathered.

From these works we come to learn that the Aryans advanced from the banks of the Sarasvatí to Kurukshetra (Karnál), Panchála (Rohilkhund), Matsya (Jaypur), Súrāsena (Mathurá), Káśi (Benares), Kośala (Oudh), Magadha (South Behar), Videha (North Behar), and even to Kalinga, or the territory bordering on the Bay of Bengal, where they established their colonies, their influence, and their sovereignty. But they had not as yet advanced to the south of the Vindhya, and their influence was confined between those mountains and the Himálayas.

Sacrifices were performed with great pomp, and various classes of priests were employed in their celebration. Sometimes these sacrifices took a long time to perform and required the services of many priests. Those who read the hymns of the Rigveda were called the *Hotri* priests. They studied the Rigveda, and, with their descendants, were known as *Rigvedí* Bráhmans. Those who loudly chanted the Sámaveda were known as *Udgátri* priests.

They studied the *Sāmaveda* and became *Sāmavedī* Bráhmans. Those who performed other offices in connection with the sacrifice, were known as *Adhvaryu* priests. They studied the *Yajurveda* and were known as *Yajurvedī* Bráhmans. The *Atharvaveda* was studied only by a limited number of Bráhmans, who were known as *Atharvavedī* Bráhmans. Besides these, there were Bráhmans who studied two, three and sometimes even four Vedas, and were known as *Dvivedī*, *Trivedī*, and *Chaturvedī* Bráhmans, respectively. Even to the present day, the Bráhmans are classed as the *Rigvedī*, *Sāmavedī*, *Yajurvedī*, and *Atharvavedī*. The words *Duve*, *Tewari*, and *Chauve* are mere Hindí corruptions of the names *Dvivedī*, *Trivedī* and *Chaturvedī*.

Those amongst the Aryans who were engaged in sacrifices became Bráhmans. Those who were engaged in war were known as Kshatriyas, while the rest of the Aryan population went by the name of *Viś*, or *Vaiśyas*, that is *men*. The conquered dark population became the *Śúdras*. The country between the *Sarasvatī* and the *Drishadvatī* was regarded by the Aryans in India as a region of the greatest sanctity, and many think that these four castes were fully organised there. As the new community advanced, the countries inhabited by it came to be regarded as sacred countries.

The country between the *Drishadvatī* and the *Sarasvatī* was regarded as the holiest and was called the *Brahmávarṭta*. The *Brahmarshideś*, consisting of *Kurukshetra*, *Panchála*, *Súrasena*, and *Matsya*, was next in holiness. The *Madhyadeś*, lying between the *Sarasvatī* and the confluence of the *Ganges* and the *Jumna*, occupied the third place. The *A'ryyávarṭta*, bounded on the north by the *Himálayas*, on the south by the *Vindhya*s, and on the east and west by the ocean, occupied the fourth place. All other countries besides these were looked upon as *Mlechchhadeśas*, or 'impure countries.' In the Bráhmanas of the various Vedas, the inhabitants of the *Punjab* and *Sindh* are often mentioned as a degenerate race.

CHAPTER III.

THE KALPASÚTRAS.

BESIDES the Samhitás and Bráhmaṇas, there are certain other treatises entitled *Kalpasútras*, which are also regarded as portions of the Vedas, but not as revealed. Their authorship is attributed to the *Rishis*. In order to ascertain under what circumstances these *Kalpasútras* were composed, it is necessary first to understand the origin of the various *Sákhás* (branches) of the different Vedas. As the Bráhmaṇas migrated to different countries, after the compilation of the Samhitás and the revelation of the Bráhmaṇas, opinions began to vary as regards the reading, pronunciation, and interpretation of the Vedas; the farther they wandered from their original home, the more marked became the differences of opinion, while the mode of performing sacrifices also varied greatly. The distinction of the *Sákhás* had its origin in these differences of opinion. Many *Sákhás* had distinct Bráhmaṇas, and almost all had different *Kalpasútras*. Different *Sákhás* prevailed in different countries. The religious, social, and domestic polity of the Hindus is fully explained in these *Sútras*.

From these *Sútras* we learn that the Aryans had already crossed the Vindhya mountains, and established their supremacy not only in the Deccan, but also in Southern India. Aryan colonies in the South. Monarchy was the prevailing form of government. The Bráhmaṇas were the advisers of the kings in matters relating to religion and government. The caste system prevailed in every part of India, and many mixed castes had sprung up. The proportion of the *Súdras* and mixed castes in a community increased according to the distance of the country inhabited by it from the original home of the Hindus on the Sarasvatí.

The *Sūtras* speak of the four stages of a Bráhmaṇ's life, namely, *Brahmacharyya*, the student life; *Gārhaṣṭhya*, the householder's life; *Bānaprastha*, the life of a recluse in the forest; and *Yati*, the mendicant life. Even in so remote an age, some Bráhmaṇs used to enter upon a mendicant life from childhood. About a thousand years before the Christian era, the Rishi Gautama, one of the writers of the *Sūtras*, laid down special rules for the guidance of mendicants. The following were the five principal duties of a mendicant as laid down in this Rishi's work:—(1) not to destroy life; (2) not to steal; (3) not to lead an incontinent life; (4) not to tell a lie; and (5) not to drink intoxicating liquors. The ancients thought that these five duties could not be strictly observed by a householder, so the Rishi Gautama reserved them for the *Sannyásis*, or mendicants.

When the *Sūtras* were written, the Hindus had already made considerable progress in Geometry and Astronomy. Their knowledge of the science of Grammar has not yet been surpassed in any part of the world. About this time, the foundation of Metaphysics was laid in the *Upanishads*, which were treatises on philosophical subjects; works on the sciences of Medicine and War began to be composed; the language of the Vedas, after various phonetic changes, took the form of modern Sanskrit; and Pánini's inimitable grammar and the great epic of the Mahábhárata were composed. Another great epic, the Rámáyana, is said to have also been written during this period. It was the first composition in a dialect and metre differing widely from those of the Vedas. It is for this reason that the poet of the Rámáyana is regarded as the first poet; but many of the events which are referred to in the Rámáyana and the Mahábhárata, can be traced to the Vedas and the Bráhmaṇas.

BOOK I.

THE HINDU EMPIRE.

CHAPTER I.

INDIA BEFORE THE SIXTH CENTURY B. C.

At the end of the remote period of time mentioned in the Introduction, India was divided into many small independent kingdoms. Centuries of incessant hostilities were occupied in conquering Northern and Southern Hindustán from the dark aborigines. Some of the chiefs of the various small Hindu kingdoms established a supremacy over others and ruled extensive territories, under such titles as *Chakravartí* ('the head of a circle of kings'), and *Mandalesvara* ('the lord of a circle of kings'). They used to perform great sacrifices, like the *Rájsiáya* (a sacrifice in which the king had to press out the juice from the *soma* creeper with his own hands), and the *Aśvamedha* (a sacrifice in which a horse was killed).

We come to learn from the *Mahábhárata* that the kings belonging to the family of Kuru, at Hastinápur, in the country of Kurukshetra, were anxious to establish such a supremacy as this by conquering various kingdoms. We also learn from the *Vishnu*...

The Kurus.

YAVARTA

red for H. Sastri's
History of India.

that changes in the bed of the river Ganges brought about the destruction of Hastinápura, and that, consequently, the Kurus removed their capital to Kauśámbi, the modern Kośám, on the Jumna, thirty miles to the west of Allahabad.

After the fall of the Kuru empire, the Ikshvákus of Kośala became the paramount power in Northern India. They were supplanted in their turn by the descendants of Śiśunága of Magadha.

Ikshvákus and
Śiśunágas.

Subsequently to the establishment of the Aryan settlement on the banks of the Sarasvatí, very little is known of the Punjab, the original home of the *Rishis* of the Rigveda. But we are told in the histories of western countries that the Egyptian god, Osiris, the Egyptian Pharaoh (king), Rameses, and the Assyrian queen Semiramis, invaded the Punjab. These may not be facts; but it is certain that in the sixth century B. C., Darius, king of Persia, conquered a great portion of Western India. It is said that nearly a third of his revenue was derived from his Indian provinces and that it was paid in gold.

CHAPTER II.

THE BUDDHISTS AND JAINAS.

THE Bráhmaṇ is regarded as the only religious teacher among the Hindus. In the *Sūtra* works, the Hindus are enjoined by the *Rishis* to look upon the Bráhmaṇs as terrestrial divinities. But from these *Sūtras*, again, we come to learn that there were many Kshatriyas, as well as Vaiśyas, who devoted themselves from childhood to study and meditation, and that these often had many followers to whom they imparted spiritual instruction. Thus, gradually, there grew up amongst the Hindus two distinct classes of teachers, who often disagreed in the very fundamental doctrines of their faith. In the religious works of the Jainas, Buddhists, and even of Hindus, mention is often made of religious teachers,

of various denominations, who renounced the world and lived on alms. These were known by the general name, *Yati*, or *Sannyási*. Their number was the largest in places near the Himálayas, in the northern part of Kośala. The Naimisháranya of the Hindus, where the *Rishis* used to perform their sacrifices,

was situated in this part of the country, and Sannyásis in the North. many are of opinion that the first great Hindu thinker, Kapila, was born here. In

the sixth century, B. C., various religious sects were formed here. Of these, six are mentioned in Buddhist works. Two sects, one at Śrávastī, the modern Set, in Oudh, and the other at Vaisálī, the modern Besár, in North Behar, came into existence in Buddha's time. One is named the Ajívaka, and the other the Nirgrantha, or Jaina.

Of the Sannyási teachers, Gautama Buddha was pre-eminently the greatest. Born in 557 B. C., he lived Buddha. for eighty years. He obtained "the highest knowledge" at the age of thirty-seven, and devoted the rest of his life to the propagation of his religion in Magadha and in Kośala. He died in the year 477 B. C., and the Buddhist era dates from his death. Kapilavástu, his birthplace, Bodh Gya, where he obtained the highest knowledge, Váránasī, where he "turned the wheel of law" (first began to preach), and Kuśínagara, where he obtained *Nirvána* (emancipation from all human passions) are regarded as great places of pilgrimage by his followers. He was the son of Śuddhodana, a prince belonging to the great Ikshváku family. His mother also was a princess. But he renounced the rich inheritance of a kingdom for the sake of spiritual advancement. Prasenajit, the Ikshváku king of Kośala, and Ajátaśatru, the king of Magadha, having embraced his faith, a large number of disciples from among their subjects flocked round him.

His religion is mainly based on the principles of the Hindu religion. He knew, from personal experience, that severe austerities injured the health of both body and mind; and therefore he prohibited

such austerities. For this reason the Bráhmans derided him as a sensualist, devoted merely to pleasure. But he taught his disciples to follow a middle course ; that is, he prohibited severe austerities on the one hand, and pleasures and amusements on the other. Buddha's greatest credit lay in the fact that he, for the first time in the history of the world, organised on a grand scale those manastic orders, which in various forms exercised so marvellous an influence for all subsequent ages both upon Europe and Asia. The Rishi Gautama, long before Buddha, had enjoined five special duties on ascetics. Buddha made these obligatory on all his followers, and added five severer rules for his monks,—*viz.*, (1) not to eat at forbidden times ; (2) not to dance, sing, or act in a play ; (3) not to use garlands, scents, unguents, or ornaments ; (4) not to use a high or broad bed ; and (5) not to acquire or receive gold or silver.

It has been already stated that it was considered difficult for a householder to observe the five duties enjoined by the Rishi Gautama. But Buddha, without softening their rigour in the least, obliged householders to observe them. There was one provision, however, in his system, namely, the doctrine of the middle path, (that is, of avoiding extremes,) that enabled them to discharge such hard obligations.

The Jainas agree with the Buddhists in the matter of the five duties of laymen and the ten duties of monks ; but they often fall into extremes.

The Jaina religion. If a fire is kindled, there is an apprehension of insects falling into it ; and, therefore, many a Jaina lives in darkness at night. Some Jainas cover their faces when they stir out, to prevent insects from falling into their mouths and so losing their life. But happily the majority of the Jainas allow themselves great liberty in these matters.

Mahávira, the founder of the Jaina religion, was a contemporary of Buddha. Neither of these two great men left any writings of his own. After the death of Buddha, five hundred aged monks are said to have assembled at the

The Buddhist Sacred Books.

Saptaparní cave in Rájagriha, the Kshatriya capital of Magadha. This was the first *Sangiti*, or Council of the Buddhists, and the sayings of Buddha were chanted at this assembly. The Buddhist Scriptures were divided into three parts. The philosophical writings were named *Abhidharma*; the rules and regulations for the conduct of *Bhikshus*, or Buddhist monks, *Vinaya*; and the beautiful parables by which Buddha attracted the multitude, *Sútras*. Each part was called a *Pítaka*, or basket, and so the Buddhist Scriptures went by the name of *Tripítaka*, or "the three baskets."

Mahávira had died one hundred and fifty-five years before Chandra Gupta, the founder of the Maurya dynasty, ascended the throne, that is, in 467 B. C. The Jaina Scriptures were collected together during Chandra Gupta's reign under the name of the *Purvs*. These are now lost, but they were replaced by another collection entitled the *Angas*, in a more modern language, about 500 A. D. In the same reign, Bhadrabáhu, a great monk, on account of a severe famine in Magadha, led a vast number of Jaina monks to the Karnáta country. In the first century of the Christian era, two sects were formed amongst the Jainas, named *Svetámbaras*, who wore white garments, and *Digambaras*, who went about naked. These two sects are still to be found in India.

CHAPTER III.

THE NANDA FAMILY.

DURING the reign of the Śisunága family, the Kshatriyas from Pátaliputra. Videha often invaded Magadha, and the king of that country was consequently obliged to erect a strong fort at the confluence of the Ganges and the Sona, or Híranvára, the Erannoboas of the Greeks. Buddha is said to have prophesied that the fort would be the nucleus of a great city, a prophecy that was literally fulfilled.

The Śúdra kings of Magadha made it their capital, probably because they found Rájagriha, the ancient capital, very inconvenient, owing to the strength of the Kshatriya element there ; and thus Pátaliputra, as this fort was named, became the chief city, not only of Magadha, but of all India.

The founder of the Śúdra dynasty was Nanda. He is said to have extirpated the Kshatriya race. He had eight children, and the dynasty ruled for about one hundred years.

During the reign of the last of the Nanda kings, in the year 327 B. C. Alexander the Great, king of Macedon, invaded India. The Kshatriyas of the Punjab, after having expelled the

Alexander's
Invasion.

Persian conquerors, had established their supremacy in that country. The king of Taxila submitted to Alexander, but a king belonging to the Puru family made a vigorous, though vain, resistance. When brought before Alexander as a captive he was asked how he desired to be treated. The king answered haughtily ; "Like a king." Pleased with this answer, the mighty conqueror not only restored him to his kingdom, but extended its boundaries by adding other conquered countries to it. Alexander remained one year in the Punjab and advanced up to the Sutlej. He had to fight hard with the tribes of the Málavas and Kshaudrakas, the Greek Malji and Oxydrakæ, and, in the war with the former, he was on the point of losing his life. He was anxious to conquer the Práchì (the Greek Prasii) that is, the eastern kingdom, or Magadha ; but his soldiers refused to undergo further fatigue and hardship in a foreign country, and clamoured to return to their homes ; and Alexander was accordingly obliged to retrace his steps. During his stay in the Punjab, he had built a powerful flotilla, on board of which he despatched a portion of his army, while, with the other portion, he crossed the great desert of Baluchisthán. His fleet, in its voyage down the Indus, through the Arabian Sea and the Persian Gulf, is said to have discovered many new countries for the Greeks.

CHAPTER IV.

THE MAURYA DYNASTY.

WHILE Alexander was in the Punjab, Chandra Gupta was with him for some time, and learnt the Greek mode of warfare, and thus laid the foundation of his future greatness. But he soon offended the great conqueror by his haughtiness and was expelled from the Greek camp. On the departure of Alexander, Chandra Gupta proceeded to Pátaliputra, and, with the assistance of the Bráhmaṇ Chánakya, afterwards his minister, succeeded in overthrowing the Nanda dynasty and making himself master of the whole of Northern India. He was formally crowned in 312 B. C., five years after he came to power. The name of Chandra Gupta's mother was Murá, and accordingly the dynasty which he founded was known as the Maurya dynasty.

Alexander died in 323 B. C. and his vast empire was parcelled out by his generals, after a considerable period of anarchy during which Chandra Gupta succeeded in annexing the whole of the Punjab to his empire. Seleucus, one of Alexander's

Seleucus. generals, founded in B. C. 312, a new Greek kingdom, with Babylonia for its capital.

After establishing peace in Persia and other eastern provinces Seleucus made a persevering attempt to regain Alexander's Indian conquests, but he was repeatedly defeated by Chandra Gupta, and was at last obliged to sue for peace. From this time forward the Mauryas and the Seleucidæ remained at peace. A Greek ambassador, named Megasthenes, was deputed by Seleucus to report on the manners and customs of the Indians and their political and social condition. Megasthenes lived for five years at the court of Chandra Gupta and wrote his great work on India, which is now lost, but from which subsequent writers derived much information about the country.

Chandra Gupta reigned for 24 years and was succeeded by

Bindusára. his son, Bindusára, who reigned for 28 years. Bindusára had three sons,—Sushíma, Aśoka,

and Vítāsoka. Sushīma and Aśoka were so turbulent that the king, acting under the advice of his ministers, sent Sushīma as governor to Taxila, and Aśoka to Ujjayinī, in order to keep them away from the court. Subsequently he sent Aśoka to Taxila and brought Sushīma to Pátaliputra. While at Taxila, Aśoka contracted a great liking for Antiochus, a Greek king. He was always friendly to the Greeks who are known in his inscriptions as *Yona* or "Ionians," and were subsequently known in India as *Yavanas*.

Sushīma soon quarrelled with Rádha Gupta, the prime minister of his father, and Rádha Gupta
 Aśoka. contrived to send Sushīma away to Taxila and bring Aśoka to Pátaliputra. About this time, B. C. 264, Bindusára died, and Rádha Gupta placed Aśoka on the throne; and, in order to secure Aśoka's safety, he destroyed every scion of the royal family—lopped off the tallest trees in the royal garden,—as the Buddhist historian has graphically put it. Aśoka's brother, Vítāsoka, saved himself by adopting a monastic life in the city of Paundravardhan in Bengal, but even there he was not safe.

CHAPTER V.

AŚOKA.

ON ascending the throne of Magadha, Aśoka's first object was to extend his empire. He was the undoubted
 War in Kalinga. lord of A'ryyávartha, or Northern India, while his nephew reigned over the whole of Guzerat, with his capital at Girinagar, the modern Girnar in Prabhása (Káthiawar). But Aśoka was ambitious of making further conquests. He accordingly invaded the Kalingas, or the countries bordering on the Bay of Bengal, and succeeded in conquering them after a protracted and obstinate war extending over three years. The Kalingas were already, to a great extent, civilised

before their annexation to the Magadha empire; and their kings were favourably disposed towards the Buddhists. They used to construct *vihāras*, or monasteries, for the accommodation of Buddhist monks, by improving natural caves in mountains; and they dug tanks and wells for their use, and improved their condition in various ways.

The sufferings entailed by the war, in which several hundreds of thousands of men are said to have been killed, wrought a wonderful change in the character of Aśoka. He, who on account of the ferocity of his nature was known as Chandāśoka, began from this time to be regarded as Dharmāśoka (Aśoka "the pious"). His inscriptions breathe a spirit of righteousness which exhorts admiration. But Aśoka was not yet a Buddhist. It was late in life that he became a convert to Buddhism, and his *guru* or preceptor was Upāgupta, a noted name in the history of the Buddhist religion.

He was anxious to propagate his new faith, and with that object, he called a great Council of Buddhist Elders at Pātaliputra. This Council classified the Buddhist religious literature and reduced it to writing. Aśoka's veneration for the Buddhist faith was so profound that he induced those very dear to him, Mahendra, his son, and Sanghamitrā, his daughter, to embrace a monastic life, and sent them to Ceylon to preach Buddhism there. He also sent Bhikshus (Buddhist mendicants) to preach the same religion in every country then known to the people of Magadha, Kāśmir, Gāndhāra (Afghānisthān), Mahisha (countries bordering on the Godāvarī), Vanavāsī (Maisur), Aparāntaka (the Konkan and Malabar), Yonadeśa (Greek countries), Himavanta (Tibet), and Subarnabhūmi (Lower Burma) received their first Bhikshus from king Aśoka; and among these Bhikshus there were some Bactrian Greeks. The important works of Aśoka's reign were the propagation of Buddhism and the establishment of hospitals for men and animals. His inscriptions are to be found scattered all over northern India on rocks and on stone pillars. He ascended the throne in 260 B. C. and

died in 223 B. C. His vast empire enjoyed profound peace during his long reign ; and he lived on good terms with the kings of the Deccan and Southern India. Many Greek kings were his friends, and his preachers made their way even to the Indo-Chinese Peninsula. It was during his reign, however, that the seeds of the future disasters of India were sown in Bactria, where in 256 B. C., Diodotus established an independent Greek kingdom on the ruins of that founded by Seleucus.

CHAPTER VI.

THE GREEKS IN INDIA.

THE Bactrian kingdom founded by Diodotus did not last long. Rude nomad hordes from Central Asia poured in upon it from the western boundary of China and compelled the Bactrians to seek shelter in India and Afghánistán, where these fugitives founded various kingdoms, great and small, on the ruins of the empire of Aśoka. Menander, the Greek king of Sákala in the Punjab, advanced, in 141 B. C., as far as the city of Sáketa in Ayodhyá, but had to retrace his steps on account of the stubborn resistance he met with from Pushpamitra, the general of the last Maurya king, Vrihadratha. The Greek kingdoms in India lasted for two hundred years after this event ; for, coins of a Greek king of the Punjab named Gondopherus are dated the fiftieth year of the Christian era. He appears to have been a Christian, as some early Christian emblems figure prominently on his coins.

The intercourse between the Greeks and the Indians subsisted for four centuries, from Alexander the Great to Gondopherus. The Greeks used to come to India, but the Indians rarely went beyond their own territories. The Greeks who visited India did not belong to the celebrated cities of Greece, but

were inhabitants of border kingdoms like Bactria, and were barbarized, to a great extent, by their constant intercourse with the Barbarians. The people of India freely acknowledge their obligations to the *Yavanas* in the science of Astronomy. It is said that the Indians owe the arts of architecture and sculpture to the same source. But this does not appear to be true, as the Greek and Indian styles differ greatly. The fact is that the Indians and the Greeks were the two great nations of the ancient world, and each was likely to borrow from the other whenever there was intimate intercourse between them. The Indians certainly got new ideas from the Greeks in matters relating to science and art, in which the Greeks excelled. The Greeks, too, obtained much light from the Hindus in religion and philosophy, in which the Indians then held, as they still do, a high position. This is evident from the conversation which king Menander held with Nágasena, a Buddhist reformer, and which forms the subject of an extensive Páli work entitled *Milinda-praśna*, or the questions of Menander. Menander's questions relate to *nirvāna*, which Nágasena expounds to him. The work is still extant in Ceylon.

CHAPTER VII.

THE MITRA, KÁNVA, AND ANDHRA DYNASTIES.

THE result of the wars between Menander and Pushpamitra was that the latter expelled the former from Central India. Pushpamitra then attempted to restore the Magadha empire to its pristine glory. He invaded Vídarbha, and made the river Varadā the boundary between it and Málava. But the temptation to aggrandise his own family at the expense of the Mauryas became too strong for him to resist, and he dethroned Vrihadratha, and placed

his son, Agnimitra, on the throne of Magadha in 181 B. C., himself remaining satisfied with the title of *Senápati* (General). The family thus founded is known in history as the Mitras, or Sungas. Patanjali, the great commentator on Pánni, flourished during Pushpamitra's reign.

Some of the kings of this dynasty were very powerful.

The Mitras. They are said to have transferred their capital from Pátaliputra to Vidiśá, the modern Vilsá. But in course of time they lost their prestige, and their Bráhmaṇ minister, Vasudev, reduced the king to a mere puppet and became supreme in the Sunga empire, 111 B. C.

The family founded by Vasudev is known as the Kánva family. The Kánvas do not appear to have done away with the family of their masters; for there are statements in the Puráṇas that the Andhra kings of Tailanga annexed not only the kingdom of the Kánvas, but also what yet remained to the once powerful Sunga dynasty.

There were twenty-four kings in the Andhra dynasty. The

The Andhras. Andhra empire had two other important cities besides the capital, Dhanakataka, in the eastern Márháttá country. One of these was Pratisthán, or Paithana, described by Pliny as a great emporium of commerce in the second century A. D. The Andhras began to reign some time before 71 B. C., when they destroyed the northern empire of the Sungas; and their rule lasted till 218 A. D. The cradle of the Andhra empire was the eastern Márháttá country. It was one of the latest Aryan acquisitions and was the birthplace of Apastamba, a writer of the *Sútras*, who is said to have flourished in the fifth century B. C. In the first and second centuries of the Christian era, when north-western India was overrun by barbarian hordes from Central Asia, the Andhras sustained the reputation of the Indian nation. Nearly the whole of civilised India was included in their empire. The Andhra kings of Southern India were Buddhists, and the remains of their religious architecture are still to be found in various places in the Deccan.

Some scholars are of opinion that the Kshatriyas of Málava never acknowledged the supremacy of the Andhras, but, as a sign of independence, started a local era from 56 B. C., entitled *Málavasthityabda*, or the era of the constitution of the Kshatriyas of Málava. In the sixth century a great king of Ujjayini imperialised it under the name of Vikramasamvat, and from that time it obtained currency all over India.

The Indo-Scythians and Greeks seem to have held sway in western and central India, about the beginning of the Christian era. The Greeks advanced as far as Kauśámbi, thirty miles to the west of Allahabad. The Andhras ruled in the Deccan and the greater part of A'ryyávartha. The Pallavas ruled in Southern India, with Kánci for their capital.

CHAPTER VIII.

THE SCYTHIAN EMPIRE IN INDIA.

CENTRAL Asia was known to the Indians under the name of Sakadvípa. The Greeks called it Scythia. The Scythians. Powerful nomád hordes from this vast region often poured in upon the civilised countries of western Europe and southern Asia, and destroyed their civilisation. In the second century B. C., one of these hordes destroyed the Greek kingdom of Ba'tria and compelled the Greeks to seek shelter in India. The Scythians followed close upon them, and gradually occupied Kabul, Kandahár, Peshawar, Káśmír, and the Punjab. They even advanced as far as Mathurá and the Márháttá country.

Kanishka was the greatest prince among the Scythian rulers of India. He ascended the throne in the year 78 A. D. at Purushapur, the modern

Peshawar, which was his capital; and an era known as the Śaka era dates from his accession. The Scythians and Greeks were in those days the best astronomers; and, because they accepted the new era, it soon obtained a much wider currency than the other Indian eras. Many Hindu kings established their own eras; but all of them have disappeared, and

The Śaka Era. it appears strange that an era started by a Scythian barbarian should still be in undisputed currency. The empire of Kanishka was of vast extent, and probably stretched from the Vindhya to the Altai mountains.

The last Buddhist Council. The religion professed by the Scythians is not known, but Kanishka himself was a Buddhist. He called together the last and greatest Buddhist Council, or *Sangiti*, which settled the creed of Northern Buddhism, or the *Mahāyāna* (High path) school. The Northern Buddhist works are written in Sanskrit, and they make a nearer approach to Brāhmanism than those of the Southern Buddhist, or the *Hināyāna* (Low Path) school. The preachers of Northern Buddhism converted China, Tartary, Tibet, and other northern countries of Asia.

Kanishka was succeeded by Huvishka, and Huvishka by Bazdeo (Vasudev). The dynasty reigned for 190 years. In their coins they described themselves as *devaputras*, or sons of celestial

The Śakas after Kanishka.

beings. The *Kshatrapas*, or Viceroy, of Mathurā and Mahārāshtra were their dependants. The first Kshatrapa of Mahārāshtra was Nahapāna, who established his capital at Junair (Jirna-nagar). He attempted to further the interests of Buddhists and Brāhmins alike, but a branch of the Andhra dynasty defeated him and destroyed his power. Chastana, another Kshatrapa, conquered Ujjayinī and Guzerat. He and his son were reduced to great straits by the Andhra king, Pulumāyi Vāsiṣṭhīputra. The people of Guzerat elected his

grandson, Rudradáma, as their king. He was a powerful ruler and succeeded in keeping the Andhras at a distance from his country. With two more kings the family of Chastana came to an end.

CHAPTER IX.

THE GUPTA EMPIRE.

A DARK period intervenes between the destruction of the Indo-Scythian and the establishment of the Gupta empire. All that is known of this period is that the Chedis were very powerful on the banks of the Narmadá; that in the fifth century A.D. they were fighting with the powerful Chálúkyas kings of the Deccan, and that they started an era, which commenced from 249 A.D., and is known as the Chedi samvat. Their capital was the celebrated hill fort of Kálanjara.

The accessions of the Gupta dynasty to power is the greatest event of the fourth century of the Christian era. The Guptas appear to have been generals of some Scythian king against whom Gupta, the founder of the family, led a successful rebellion.

His capital was Kusumapur. Firmly established there, he began to extend his power in all directions. His son, Ghatotkach, followed his example, and, during a long and prosperous reign, greatly added to his dominions. Chandra Gupta, the grandson of Gupta, assumed the title of *Mahárájádhirāja* (supreme king of great kings). He married Kumáradēvī, the daughter of the king of Nepal, who belonged to the Solar dynasty. Chandra Gupta was proud of his connection with such a noble family, and he is said to have introduced in India the local era of Nepal, started by Jay

Sinha in 319 A. D. This era is known as the Gupta Era. The establishment of a new era of their own is an indication of the complete severance of the Guptas from their over-lords, the Scythians, whose era was then current.

Samudra Gupta, the son of Chandra Gupta, was a very powerful king. There is a posthumous inscription of this king on an iron pillar at Allahabad, which records the extent of his dominions. He is said to have conquered and restored to their position the kings of Dakshina Kōśala (Gondwáná), Kerala (Malabar coast), Káncí, and other southern countries, and to have conquered all the kings of Áryyávarṭta and annexed their dominions to his empire. The kings of East Bengal, Nepal, Kámrúp, and other border countries, as well as those of Málava and Khándeś, acknowledged his supremacy; and the Devaputras and other Scythians submitted to him. Since the time of the Mauryas, no empire had been so extensive in India. Chandra Gupta II., the son of Samudra Gupta, ascended the throne towards the end of the fourth century and reigned for twenty years.

During the reign of Skanda Gupta, the grandson of Samudra Gupta, the Húnas began to pour in upon India from their desert home in Central Asia. They soon overran the Punjab and the neighbouring countries, and fell upon the Gupta empire. Skanda Gupta made great efforts to check their advance, but they came in like swarms of locusts and utterly destroyed the Gupta empire. The last mention of Skanda Gupta is dated 468 A. D.

The Guptas were worshippers of Vishnu, and the image of Laksmí figures on their coins. They were great patrons of learning; and from this period Sanskrit began to be extensively used in all the transactions of life, in place of various dialects of Prákrit (the vernaculars of the period). Their capital was Kusumapur, which some think is the same as Pátaliputra, while others identify it with Kanauj; but no Gupta remains have been found in

THE HÚNAS.

either of these places. Hinduism began to revive about this time; and Buddhism declined. Arts, manufactures, and commerce flourished during the long peace which India enjoyed during the ascendancy of this dynasty. An inscription records that the guild of silk-weavers of Daśapur, the modern Mandasor, in Málava, erected and maintained a grand temple to the Sun-god by raising subscriptions among themselves.

CHAPTER X.

THE HÚNAS AND YAŚODHARMADEV.

THE Húnas were the most powerful of the various barbarian tribes inhabiting Central Asia. By the

The Húnas.
end of the fourth century they had destroyed the Western Roman Empire, and in the middle of the fifth they fell upon India, carrying ruin and devastation in their train. The ancient Gupta empire was unable to withstand the shock and fell to pieces. The Húnas established their capital at Sákala, in the Punjab, and annexed the whole of Central India and the greater portion of Málava to their dominions, which extended to Persia and Tartary.

On the death of Skanda Gupta, the direct line of Gupta kings came to an end. Buddha Gupta, belonging to another branch of the same family, made a desperate attempt to avert the ruin of the empire. But Toráman, the Húna chief, defeated him and wrested from him the eastern portion of Málava. The last king, Bhánu Gupta, however, reigned till 510 A. D. in that portion of the Gupta empire which the Húnas either could not, or did not take. No inscription bearing a date later than 510 A. D. There is nothing to show that Toráman ever

Toráman.

crossed the eastern boundary of Málava. Toráman's son, Mihirakula.

Mihirakula, too, was a great conqueror, and the people of India trembled at the very mention of his name. He is mentioned even in the history of Káśmír. But Mihirakula was checked in his victorious career by the rising genius of Yaśodharma-dev, the king of Ujjayiní, in Málava. Málava was a dependency of the Guptas, though it

appears not to have been annexed to their empire, but to have been ruled by a feudatory. On the conquest of the country by Toráman, anarchy prevailed for some time till Yaśodharmadev drove Mihirakula away from Málava. It was now a life and death struggle for the Húnas. If they were not able to check the rising power of Yaśodharma, they must be prepared to leave India. A desperate war ensued. The last battle was fought at Korur, between Multan and Luní in the year 533 A. D., and in it the Húnas were utterly defeated. In one of the inscriptions of Yaśodharmadev, the extent of his empire is given. It was bounded on the north by the Himálayas; on the south by the Eastern Gháts; on the east by the Brahmaputra; and on the west by the Arabian Sea. It

His empire. is said that the empire included some countries which the Guptas, and even the Húnas, had failed to conquer, and Mihirakula himself acknowledged the suzerainty of Yaśodharma. It is probable that the Chedi kingdom of Kálanjara was absorbed in his dominions.

Oriental scholars have come to the conclusion that Yaśodharmadev is the same as the great Vikramáditya of Indian legends. One of the titles of Vikramáditya was Śakári, or the enemy of the Scythians, and Yaśodharmadev expelled from India the most powerful of the Scythian

The Vikrama-samvat. hordes that ever invaded it. The legends ascribe to Vikramáditya the era dated from

56 B. C., so well known as Vikramasamvat. It is never mentioned as the Vikrama era before the sixth century A.D. Previous to that date, the era was known as *Málavasthityabda*, or the era of the

constitution of the Kshatriyas of Málava, and the conclusion is therefore irresistible, that, following the example of the Guptas, Yaśodharmadev conferred imperial importance on a local era. The celebrated Navaratna, or nine gems (*i. e.*, nine famous men in science and literature) flourished at his court, about this period. Indian life put forth, at this important crisis, a vigour and activity unknown in earlier or later ages and surpassed only by those of modern European life. The great poet, Kálidás, was one of the Nine Gems. The world will

The Navaratna. always appreciate and admire the dramas, epics, and lyrics of Kálidás; the boldness of Varáhamihira's speculations in astronomy and cognate sciences; the accuracy of Amarasinha, the great lexicographer of India; and the genius of Vararuchi, the poet. Yaśodharma himself was a worshipper of Śiva, but he tolerated every religion, and one of his principal Gems was a Buddhist. The people of India will ways look back with pride on this period of their history. Yaśodharma was the greatest of Hindu kings, and the Hindus have made his capital one of the nine great places of pilgrimage. It is a matter of regret that next to nothing is known about Yaśodharma's successors in Málava, which, however, retained its independence even after its imperial position had been lost.

CHAPTER XI.

THE KINGDOMS OF VALABHÍ, MAGADHA, MAUKHARI, AND

THÁNEŚVAR.

THE empire of Yaśodharmadev included many dependent kingdoms. Of these four were more prominent than the rest, namely, the Valabhí kingdom of Guzerat; the Gupta kingdom of Magadha; the Maukhari kingdom of western Magadha; and the kingdom of Sthánvíśvara (Tháneśvar).

When the Gupta empire was in the zenith of its power, one of its generals, Bhatáraka, expelled the Scythian horde of the Maitrakas, who had occupied Guzerat and conquered the country, and held it as a dependency of the Guptas. The celebrated city of Valabhí was his capital. Bhatáraka's family reigned at Valabhí down to 744 A. D. They had assumed the title of *Máhárāja*, or great king, some time before 426 A. D. There were fourteen kings of this dynasty, seven of whom were named Śilāditya. Their influence never extended beyond Guzerat; and even within the boundary of that province there were other independent sovereigns, such as the Gurjaras, who appear, from their inscriptions, to have reigned at Bharukachchha (Baroach), ruling territories on both sides of the Gulf of Cambay, from 529 to 559 A. D., and even later. Though some of the Valabhí kings assumed the dignified titles of *Paramabhattáraka* (supreme lord) and *Mahārājádhirāja* (supreme king of great kings), yet they always described themselves as dependents. They adorned and beautified their capital by the erection of various temples, and palaces, and encouraged men of science and literature of all the various creeds that flourished in India—Hindus, Buddhists, and Jainas alike. They gave away much rent-free land to Bráhmans learned in the Vedas, and thus encouraged Hinduism more than any other creed.

During the period of anarchy which followed the Húna invasion, and when Buddha Gupta and Bhánu Gupta were doing their best to bring together the wrecks of the great Gupta empire, Krishna Gupta founded a separate kingdom in eastern Magadha. From the similarity of names many have been led to the conclusion that Krishna Gupta was a scion of the imperial Gupta family. Eleven kings of this family reigned in Magadha after Krishna Gupta. The eighth king, A'dityasen, declared himself independent in 672 A. D. His son was known as *Mahārājádhirāja*. The Guptas of Magadha were probably Buddhists, and there is no doubt that Buddhism

flourished greatly in Magadha during their sovereignty. The kingdom extended eastward to Bhagalpur. They often came into contact with the Maukharis, either as friends or enemies.

The Maukharis were a very ancient race, whose power was confined to western Magadha. For a long time their capital was Kányakubja (Kanauj). They lost their ascendancy through their constant hostilities with the Guptas of Magadha, which extended over four generations. Some of the Maukhari kings assumed the title of *Paramabhattāraka* and *Mahārājādhirāja*, and it was for this reason that they came into hostile contact with their relations, the Guptas of Magadha.

Mahārāja Narendravardhan, belonging to the family of Pushpabhūti, reigned at Thāneśvar. For three generations the family remained in dependence, probably on Yaśodharmadev and his family. In the fourth generation Pravākaravardhan assumed the title of *Mahārājādhirāja*. He fought with the Hūnas in the North, and with the Gurjaras in the South. Within 40 or 50 years of Yaśodharma's death, Prabhākara assumed independence. A Maukhari king of Kanauj, Grahavarmā by name, was his son-in-law. Prabhākara sent his eldest son, Rājyavardhan, to oppose the Hūnas in the north; but shortly after this, Prabhākara dying, Rājyavardhan, on his return to the capital after the complete subjugation of the Hūnas, ascended the throne. The king of Málava, taking advantage of the confusion of the times, invaded Kanauj and killed Grahavarmā. But Rājyavardhan, on his return, defeated the king of Málava, and re-conquered Kanauj. After this expedition, he led an army into Karnasuvarna, in western Bengal, to punish king Śaśánka, the great persecutor of the Buddhists, who had cut down their Bodhi tree (the tree under which Buddha attained Bodhi, or "perfect" knowledge). He was very treacherous; for, having submitted to Rājyavardhan, he made a treaty of friendship with him, and afterwards, inviting him to his camp, assassinated that unsuspecting and

benevolent king. Harshavardhan, the younger brother of Rájyavardhan, loved his brother tenderly. To avenge his death, he led an army into Bengal and destroyed the power of Śaśánka. In a short time Harshavardhan made himself master of the whole of A'ryyávarṭta, and removed his capital from Tháneśvar to Kanauj. He was ambitious of conquering the Deccan and Southern India; but Satyáśraya, the great Chálúkya king, checked his advance and defeated him in battle. He was a great patron of learning. Vána Bhatta, the author of Kádamvarí, lived at his court. Harshavardhan was a Buddhist, and it was during his reign that Hiouen T'sang, the great Chinese monk, came to India and travelled all over the country for fifteen years. Following the example of Aśoka and other great monarchs, he used to hold a quinquennial assembly of all the learned men of India, and to reward them according to their learning. Harshavardhan ascended the throne in 607 A. D., and reigned for about 50 years. With his death his vast empire came to an end.

The Maukharis and Guptas of Magadha began to contend for supremacy, and in the end both were ruined. In the midst of these disturbances, the seventh century of the Christian era came to a close, and with the eighth a new order of things arose in India.

BOOK II.

SMALL HINDU KINGDOMS.

CHAPTER I.

THE FIRST MUHAMMADAN INVASION.

IN the beginning of the eighth century A. D., a new foreign enemy appeared in India. This was Muhammad Bin Kásim, the general of Khalifa Walid of Baghdad. But, before giving a history of his invasion, it will be necessary to furnish a brief account of the rise and spread of the Muhammadan religion and empire.

Muhammad was born in 570 A. D., at Mecca ; where, at the age of forty-two he began to preach ; but the people far from accepting the new faith, began to persecute him and sought to take his life. He fled to Medina in 622 A. D., and the Muhammadan era dates from his flight. The era is named Híjira, which, in Arabic, means 'flight'. The religion of Muhammad was very favourably received at Medina. The powerful Arab tribes, inspired with enthusiasm by his preaching, conquered in a short time the whole of northern Africa, from the Isthmus of Suez to the Atlantic, and wrested the rich provinces of Asiatic Turkey from the Eastern Roman Empire. The effete monarchy of the Sassanides in Persia fell to pieces on their approach, and the vast majority of the Persians accepted the new faith. The more resolute spirits among them, however, fled to the mountainous districts on the Caspian, or to Guzerat in India, where their descendants are known as the Parsis. They still retain their old religion and worship Fire.

After the overthrow of the Persian monarchy, the Muhàm-
 madans began to think of conquering the
 rich Indian kingdoms. On a slight pretext,
 an expedition was sent against the Rájá
 of sindh, who had his capital at Alor. Muhammad Bin
 Kásim, who was the leader of this expedition, crossed the desert
 of Baluchisthán, and, after severe fighting, made himself master
 of the country and destroyed the rich cities of Alor and
 Bráhmañábád (711 A.D.). But the Muhammadans were unable
 to retain their first conquest in India for any considerable length
 of time. The Sauvíras, a race of Kshatriyas noted for their
 bravery, gave no peace to the Muhammadan
 conquerors, and, after hard fighting for
 nearly half a century, succeeded in expell-
 ing the intruders in 760 A.D.

No one succeeded in establishing a great empire in northern
 India after Harshavardhan. Within a
 hundred years of his death, all his con-
 temporary and feudatory kingdoms dis-
 appeared. Very little is known of the kings of Málava. The
 Guptas of eastern, and the Maukharis of western Magadha had
 disappeared by the middle of the eighth century; and the
 history of northern India, during the latter part of the eighth
 and the earlier part of the ninth century, is involved in absolute
 darkness.

CHAPTER II.

THE KINGDOM OF MAGADHA.

By the middle of the ninth century a change had arisen.
 No one was now regarded as *Mahárájádhirája*, or *Parama-
 bhattáraka*. Different parts of the country adopted different
 forms of religion and polity under different dynasties. There was
 incessant fighting, and, though the existence of independent

kingdoms was favourable to the growth of science and literature, it certainly weakened the political power of the Hindus and made them unfit for resisting foreign invasions.

About the middle of the ninth century, Gopál founded a kingdom in Magadha, with Odantapurí for its capital. The kings of the Pál family were Buddhists; and, though Buddhism was on the decline in every other part of India, it was still flourishing in Magadha. There were two grand monasteries, one at Nálanda and the other at Vikramaśíla; and a third at Benares was also in a flourishing condition. Students from China, Tartary, Anam, Siam, and other countries flocked to these monasteries for the purpose of receiving religious instruction. About the year 1066, Dípankara Śrījnána, a Bhikshu from

The Pál Dynasty.

Conversion of Tibet. Vikramaśíla, crossed the lofty, snow-clad ranges of the Himálayas at the age of seventy, in order to propagate the Maháyána doctrines of Buddhism in Tibet, the people of which grovelled in the grossest superstitions and were exceedingly given to demon worship. A large number of Indian Buddhist Pandits went with him and helped him in the translation of the vast number of Buddhist Sanskrit works into Tibetan.

There were seventeen kings of this dynasty, some of whom were very powerful. King Dharmapál, the second of the dynasty, conquered Kámrúp and founded a new branch of the dynasty there; and Devapál is said to have carried his conquests as far west as Delhi. A branch of his dynasty reigned at Kanauj. Benares formed a part of their kingdom, and northern Bengal fell early into their hands, and they were always proud of the title of Gaureśvara (lord of Gaur). They constructed extensive public works, and some of the tanks excavated by them still excite wonder. They built magnificent monasteries, and the Tibetan monasteries of the present day are built after the pattern of the Pál monastery at Vikramaśíla. Every branch of learning received encouragement at their hands.

The extent of the Pál Empire.

and of sciences none more than that of Medicine. The great medical author, Chakrapáni Datta, the nephew of the kitchen superintendent of king Nayapál, flourished about 1060 A. D.

Though Buddhists themselves, the Pál kings always held the Bráhmans in the highest respect, and members of a Bráhman family were their hereditary prime ministers.

Encouragement
of the Hindus.

The greater part of Bengal and Mithilá was wrested from the Pál dynasty by the Sen kings of Bengal in the twelfth century, and the dominion of the former was confined to southern Behar, and, perhaps, to Benares. In the year 1197 A.D., Bakhtiyár Khilji defeated Govinda Pál, the last king of this dynasty, and destroyed Ojantapurí, where he is said to have massacred all the Buddhist Bhikshus assembled in the local monastery during the rainy season. Govinda Pál survived the Muhammadan conquest and was honoured as king by the Buddhists though his kingdom had been destroyed.

The fall of the
Páls.

CHAPTER III.

THE KINGDOM OF BENGAL.

THE earlier history of Bengal is involved in obscurity. It was first inhabited by the Paundras and Pulindas,—the modern Punros and Pods who form the lowest strata of Hindu society in Bengal,—and it formed a part of the Magadha empire. Samudra Gupta conquered nearly the whole of it. Its first civilisation was Buddhistic. Some of the greatest Buddhist philosophers and reformers, such as Śílábhadra and Chandra-kírtti, were born here, and Mongolia is said to have received its Buddhism hence. The first Hindu king of Bengal was Adishúr whose capital was Karnasuvarna, the modern Kánsóná, in the

The Earlier his-
tory of Bengal.

district of Murshidabad. But his history, with that of his descendants, is enveloped in obscurity. He is said to have been the eighth in the ascending line from king Śaśánka, who was a contemporary of Harshavardhan. If that be the case, he must have been a great feudatory of the Gupta emperors, who

Adi Śúr.

were Hindus. This fact corroborates the tradition that he brought five Bráhmans from Kolánc, in Kanauj, for the purpose of propagating Bráhmanism in Bengal. As the families of these Bráhmans increased, their descendants spread on both sides of the Ganges in Rárh and in Varendra. It was some time before the Bráhmans of these two places, though descended from the same five ancestors, became so distinct in their character that matrimonial alliances between them were prohibited; and by the middle of the ninth century, the Rárhís and Várendras had become absolutely distinct. Varendra was held by the Pál kings, but Rárh does not appear to have ever been under their sway. Many of the descendants of these five Bráhmans also received grants of villages from the Pál kings of Magadhā, as early as the days of Dharmapál, and, from this fact, they and their descendants are known as Grámínas or Gáins (owners of villages).

By the end of the eleventh century, however, a new power arose in Bengal. Sámanta Sen, a feudatory Rájá of Karnát, after being repeatedly defeated by his over-lord, fled to Bengal, where he founded a small colony on the banks of the Bhágíráthí. This new colony was probably founded at Navadvíp; for the islands which composed Navadvíp, "or the nine islands," were a likely place for a refugee to live in with a small body of retainers. Sámanta Sen's grandson, Vijay, was a great conqueror, and is said to have defeated Nányadev, the king of Nepal. He certainly left a large kingdom to his son, Ballál Sen, who is reputed to have re-organised the caste system in Bengal and introduced *Kulinism*, a system of nobility, among the Bráhmans, Vaidyaś, and Káyasthas of the country. Mithíla is said to have been con-

The Sen dynasty.

quered by him. He is reputed to have divided Bengal into five provinces, namely, Rárh (Western Bengal), Varendra (North Bengal), Bágri (the Gangetic delta), Banga (East Bengal), and Mithilá. There is an era current in Mithilá which goes by the name of his son, Lakshman Sen, and which commences from 1119 A. D. Lakshman Sen is said to have been a great king in the earlier part of his life; but, when he was about eighty years of age, his kingdom was invaded by Bakhtiyár Khiliji, who took possession of Gaur and Navadvíp (1199).

The Lakshman
Sen Era.

The Sen kings in
East Bengal.

Lakshman Sen fled with his family to Vikrampur, where his descendants reigned for 120 years more. Many Bráhmans from Rárh and Varendra fled with their king to Vikrampur, which became from that time the great seat of Bráhmanism in Bengal. Mithilá long remained semi-independent, but was eventually absorbed into the rising Muhammadan monarchies of Bengal and Jaunpur, in the fifteenth century.

CHAPTER IV.

THE KINGDOM OF KANAUJ.

Nothing is known of Kanauj for a century after the death of Harshavardhan. About the middle of the ninth century, Yašovarmadev was the king of Kanauj. The celebrated poet, Bhavabhúti was an ornament of his court. Lalitáditya, the king of Káśmír, defeated Yašovarmadev, and made peace with him only on one condition, namely, that Bhavabhúti should undertake a journey to that country.

Yašovarma and
Bhavabhúti.

During the reign of Rájya Pál, Sultán Mahmúd of Ghazni invaded Kanauj. The king was not prepared for war, and was therefore, obliged to enter into a treaty with him. Rájya Pál was

Mahmúd's invasion.

succeeded by two more kings, after whom came the Ráshtrakútas, or Ráthors, who for seven generations were the rulers of Kanauj.

One of them, Govinda Ráj, wrote a commentary on Manu; and, under the patronage of this king, Lakshmídhara wrote the earliest and most comprehensive digest of Hindu Law entitled Smriti Kalpataru.

The Ráthors of Kanauj.

During the reign of Jay Chandra, the seventh king of this dynasty, Muhammad of Ghor invaded Kanauj and conquered it. Śivaji, one of the descendants of Jay Chandra, led a small band of his followers into the desert where he founded the kingdom of Márwar. Jodhpur is the present capital of this kingdom.

Their fall.

CHAPTER V.

THE KINGDOM OF KÁLANJARA.

ABOUT the middle of the ninth century, the Kshatriya tribe of the Chandrádityas, or Chandels, who claimed descent from the Lunar dynasty, founded an extensive kingdom in Bundelkhund and its neighbourhood. At one period of its existence it extended from the Jamuna to the Narmadá and from Gwalior to the fort of Kálanjara, conquered from the Chedis, in the middle of the tenth century, by Yašovarmá, the Chandel king, who had made it his Capital. Dhánga, one of the Chandel kings, fought hard against Subuktigín, as an ally of Jay Pál, king of Lahore; and Ganda, his son, killed Rájya Pál, the king of Kanauj, because he had made peace with Mahmúd. During the reign of his great-

The Chandels.

grandson, Kírttivarmá, the great poet, Krishna Miśra, wrote the excellent allegorical drama entitled *Probodha-chandrodaya*. At the close of the twelfth century, Prithvíráj Chauháṇ of the united kingdom of Delhi and Ajmir wrested the greater portion of Kálanjara from Paramardídev. Paramardídev and his successors. Kutbuddín conquered the whole kingdom,

but Trailokyavarmá, the son of Paramardídev, recovered the greater part of it. Trailokya's descendants reigned at Kálanjara for three hundred years more. Sher Sháh invested and captured the fort of Kálanjara in 1545 A. D. Durgávalí, the daughter of the last king Kírtti Síṇha, was married to Dalapati, the king of Garamandal. She afterwards became famous for the heroism she displayed against the generals of Akbar.

CHAPTER VI.

THE TWO CHEDI KINGDOMS.

NOTHING is heard of the great Chedi kingdom after its incorporation with the empire of Yaśodharmadev.

Tripurí.

In the ninth century, however, Kokalladev established a Chedi kingdom with its capital at Tripurí, the modern Teor, on the Narmadá. After six or seven generations of incessant warfare with their neighbours, one of the brothers of the reigning Chedi king founded a new kingdom with its capital at Ratnapur in the forests of Gondwáná.

Ratnapur.

The Tripurí kingdom was absorbed, in the fourteenth century into that of Bághelkhund; but it never submitted to the Muhammadan yoke. The Ratnapur kingdom lasted till 1730, when Raghují Bhonslá, the Márháttá Rájá of Nagpur, annexed it to his dominions. The Chedis of Ratnapur are still to be found in the Central Provinces.

CHAPTER VII.

MÁLAVA.

NORHING is known of Málava under the successors of Vikramāditya except the fact that, after its conquest by Rájyavardhan of Kanauj, it formed, about the beginning of the seventh century, a part of Harshavardhan's empire and shared its destinies for about one hundred years.

In the beginning of the ninth century, however, the
The Paramáras. Paramáras came from their ancient citadel of Achalgarh, near Mount Abu. Upendra was the first Paramára king who established himself in Málava and who made the famous city of Dhárá its capital. Harshadev, the fifth in succession from him, had great difficulty in maintaining his position against the rising fortune of the Ráshtrakúta family of Mányakheta. His son, Munja, was himself a poet and a great patron of learning. Illustrious writers like Dhanika, Dhananjaya and Haláyudha adorned his court. His military power was felt by the Chedis of Tripurí. He defeated Tailapa, the Chálúkya king of Kalyána, sixteen times in battle, but on the seventeenth occasion he was himself defeated and taken captive. He made an attempt to escape, but was detected and put to death in 993 A.D. His successor in Málava was his brother, Sindhuráj, who maintained the reputation of the family. The great Rájá Bhoj, so well known in Indian legends succeeded Sindhuráj. Bhoj was a poet and an author, and a large number of
Bhoj. works on Rhetoric, Astrology, Hindu Law, and Yoga was composed under his patronage. He is said to have fought a great battle against Mahmúd of Ghazní, when that conqueror invested Kálanjara. He, too, like Munja, after repeated successes against the Chedis and Chálúkyas, met with a reverse of fortune at their hands when, in league with the king of Guzerat, they invaded his territories and occupied his capital. He died in great distress in 1062 A.D. ;:

but his son, Udayáditya, succeeded in defeating his father's enemies and clearing his hereditary kingdom of them. Later on, the Paramáras became so powerful that Lakshmandev, son of Udayáditya, invested Tripurí, the capital of the Chedis, in 1104 A.D. Sultan Altámsh invaded Málava and destroyed Ujjayiní in 1232 A.D.; but the Paramáras continued to reign at Dhárá. The last Hindu king of Málava made war against Sárangadev, one of the kings of Guzerat. It appears that Málava was annexed to the Pathán empire in the reign of Aláuddín Khilíji.

CHAPTER VIII.

THE KINGDOM OF GUZERAT.

THE Valabhí kingdom came to an end about the middle of the eighth century, and its last inscription is dated 744 A.D. Banaráj founded in 746 A.D. the celebrated city of Anahilpattan now known as Pattan. Banaráj was the first king of the Chaurá, or Chápotkata, dynasty, which ruled Guzerat for one hundred and ninety-six years under seven kings.

The Chápotkatas. Under their rule Anahilpattan rose to be a magnificent city. During their ascendancy in northern and western Guzerat, Govinda III., of the Ráshtrakúta dynasty of Maháráshtra, led a powerful military expedition into Guzerat and annexed Látamandal, where he placed his brother Indra on the throne. Indra and two of his successors ruled Látamandal as feudatories and had their capital at Bhrigukachchha (Baroach).

Sámanta Sinha, the last Chaurá king of Pattan, lost his life in 943 A.D. at the hands of his sister's son, **The Chálúkyas.** Múlráj, who belonged to the Chálúkyas family of Maháráshtra. Múlráj became king of Guzerat and enjoyed a long and prosperous reign. Early in the next century, Guzerat was invaded by Mahmúd, the king of Ghazní. Chámundadev,

Múlraj's son, was quite unprepared for the invasion and fled to the hills. Mahmúd easily made himself master of Pattan and plundered the celebrated shrine of Somanáth on the sea-coast. On Mahmúd's return, the Chálúkyas regained their kingdom; and Chámunda's grandson, Bhím, for a long time harassed Bhoj of Málava, during which he occupied Dhárá, the capital of Málava, and conquered the whole of Sindh. He is said to have rebuilt the temple of Somanáth.

Kumárapál was the greatest sovereign of this dynasty. He successfully repelled an invasion led by Sultán Muhammad Ghorí into Guzerat, and thus maintained the independence of the country for more than a century. Kumárapál's successors were weak and effeminate, and Kutbuddín Aibek, taking advantage of this, invaded Guzerat. He was opposed in the field by Lavanaprasád, the feudatory Rájá of Byághrapallí, and the Muhammadans had again to retire. Lavanaprasád, who belonged to the Chálúkyá family, succeeded in deposing the ancient dynasty and raising his son, Vrihadvala, to the throne. The new dynasty was known from the place of its ancient residence, Byághrapallí as Bághelás. It ruled Guzerat during the whole of the thirteenth century. Under Viśáladev the Bághelás rose to great power and had a large army, and Sárangadev, one of their last kings, is said to have overthrown the last Hindu king of Málava. Guzerat was annexed to the Pathán empire in 1297 A.D. by Ulagh Khán, one of Aláuddín's generals, and the Bághelás retired to the inaccessible mountain regions in the east of Málava, where their kingdom still exists. Many of the Chálúkyá and Bághelá kings professed the Jaina faith, and were very tender about the destruction of life. Kumárapál prohibited the sale of meat in the whole of Guzerat, and paid from the treasury to each butcher a sum equal to his income for three years. The kings of Guzerat erected magnificent temples for the benefit of Hindus and Jainas alike and patronised learned men of every creed.

CHAPTER IX.

SINDH AND THE PUNJAB.

ON the expulsion of the Muhammadans about the year 760 A.D.

Sindh.

the Sauvira Rájputs gained the ascendancy in Sindh and ruled it for five hundred years. The Chálúkyas of Guzerat often invaded their kingdom, but never succeeded in permanently occupying any considerable portion of it. At the end of the twelfth century, Násiruddín Kubácha succeeded in conquering the northern half of Sindh, where he ruled for twenty-four years. But on his death in 1212, the Saumana Rájputs became the rulers of the country, under the title of 'Jám.' Timmájí, the last Hindu Jám of

**The Saumanas
become Musal-
máns.**

Sindh, died in 1380; his successors became Muhammadans, and Sindh became a Muhammadan country.

The Punjab.

Very little is known of the history of the Punjab after the dismemberment of the empire of Harshavardhan. The kings of Káśmír and of Trigartta (Kángra) often invaded, overran, and occupied the country. By the end of the tenth century, kings with the title of Pál had begun to rule in the Punjab. They had their capital at Lahore, and held Káśmír and Multan in subjection. It was during their rule that Subuktigín and his son, Mahmúd, founded a powerful Muhammadan kingdom at Ghazní. The frontier kingdoms of the Hindus and of the Muhammadans came into collision with each other before the end of the tenth century, and after a continued struggle of more than twenty-five years, the Hindu kingdom was annexed to that of the Muhammadans in 1023 A.D.

CHAPTER X.

DELHI AND AJMIR.

It is said that Yudhishtira, the hero of the Mahábhárata, founded the city of Indraprastha, the site of which coincides with a part of the city of Delhi.

In the beginning of the Christian era, king Dilu founded a new city, close to Indraprastha, which he named Delhi, after himself. The Scythians are said to have destroyed it, and nothing is heard of it for nearly seven centuries. In 736 A. D., however, Anangapál, a Rájput chief of the Tomar family, restored the city and made it the capital of his small kingdom. Nineteen kings of this dynasty ruled at Delhi ; but they were not very powerful, nor was Delhi an important city.

Viśáladev, the Chauhán king of Ajmir, conquered Delhi in 1151 A. D. The last Tomar king, Anangapál, was compelled to give his daughter in marriage to Someśvar, the son of Viśáladev, and to enter into an agreement with his conqueror that Someśvar's son should succeed to the throne of Delhi. This son was the celebrated Prithví Ráy, who ruled the united kingdom of Delhi and Ajmir. He resided principally at Delhi, where he constructed an extensive fort still known as Ráy Pithorá. Three great events happened during the reign of Prithví Ráy and are celebrated in the three parts of the famous epic entitled *Prithví Ráy Rásau* of the great Hindí poet, Chánd. The first of these events is the war between Prithví Ráy and Jay Chandra of Kanauj for the possession of Delhi. The second is the defeat of Paramardédev of Kálanjara and the conquest of the greater part of his kingdom. The third is the war with the Muhammadans, which resulted in Prithví Ráy's dethronement and death.

CHAPTER XI.

SOUTHERN INDIA AND THE DECCAN.

THE Pándya and Chola kingdoms of Southern India are mentioned in the inscriptions of Aśoka. The western coast is said to have been colonised by Paraśurám, the celebrated Bráhmaṇ warrior, in remote antiquity, and to have been ruled by the Náyars, who had no kings, but governed through a *Perumal* (governor), brought from the Chera kingdom (Western Maisúr) at the end of every fifth year. It is said that many *Perumals* ruled the Malabar coast, and that the last *Perumal* became a

The Christians and Jews. Buddhist and went to Mecca. A very large number of Christians and Jews are to be found in this part of the country. It is said that after the destruction of Jerusalem in 70 A. D., the Jews fled in large numbers to Southern India, and that Saint Thomas, one of the Apostles of Christ, converted many of the people to Christianity. He is said to have died in India, and his reputed tomb, which is still shown at Maliapur, near Madras, was a place of pilgrimage to the early Christians of India. It is a matter of fact that from very remote antiquity, the people of Arabia, Egypt, Greece, and Syria maintained commercial intercourse with Southern India; and Pliny, the celebrated Roman geographer, mentions several places of note in this part of the country about the second century A. D.

The Pallavas. The Pallavas established themselves in Southern India about the beginning of the Christian era, and founded the great city of Káncbí, the temples of which still excite admiration, and which they made one of the greatest places of pilgrimage in India. The Chinese traveller, Fa Hian, regarded it as the grandest city in the world in the fifth century.

Their great enemies were the Chálúkyas Kshatriyas, belonging to the Lunar race. The Muhammadans called them Solánki. The founder of this family was Jay Sinha. His grandson, Pulikeśi, conquered Vátápi, the western capital of the Pallavas, and made it the capital of the Chálúkyas empire. During the wars between the Chálúkyas and the Pallavas, Vátápi was several times razed to the ground ;

The Chálúkyas. but the Chálúkyas, though they often made themselves masters of Kánci, never ventured to destroy it. Satyáśraya preserved

Satyáśraya repels Harsha.

the independence of the Deccan by compelling the great conqueror, Harshavardhan of Kanauj, to withdraw his invading army to the north of the Narmadá. Though victorious abroad, Satyáśraya had very great trouble with the Pallavas, and, in order to keep these ancient enemies in check, he created a new Chálúkyas kingdom between the rivers Godávari and Krishná, with his brother, Kubja Vishnuvardhan, as its first king, this kingdom lasted from the middle of the seventh to the end of the

A new Chálúkyas kingdom.

eleventh century.

With the prosperity of the Chálúkyas, the Pallavas began gradually to decline, and their kingdom came to an end in the eleventh century.

Śankarāchāryya.

But, as long as they existed, they never ceased to trouble the Chálúkyas. It was during the period of the ascendancy of the early Chálúkyas that Śankarāchāryya preached his celebrated *Vedānta* philosophy. The revolution brought about by his disciples throughout India was the greatest after the Buddhist reformation, and the followers of this doctrine gained from this time an ascendancy which they have not yet lost. This great revolution checked the progress of Buddhism, Jainism, and the different schools of Tántrikism (mysticism) in various parts of India ; and it was from this time that Hindu kings began to build splendid monasteries for the accommodation of Hindu monks, who were for the first time organised and brought under discipline by Śankarāchāryya.

CHAPTER XII.

✠ THE RÁSHTRAKÚTA KINGDOM.

THE Rattas were a powerful tribe of Kshatriyas in the Deccan; and one of their clans assumed the Sanskritised name, Ráshtrakúta, and began to give great trouble to the Chálúkyas in the eighth century. The capital of the Ráshtrakútas was Mányakheta, the modern Málkhed. They annexed some of the small states of the Deccan and Southern India, and made for themselves a powerful empire. One of their kings, Dantidurga, defeated Kírttivarmá, the last of the Chálúkyas of Vátápi in 752 A.D., and reduced him to the condition of a feudatory. How Govinda III., the greatest of Ráshtrakúta kings, conquered a portion of Guzerat and founded a new Ráshtrakúta kingdom there, has already been mentioned. The family held undisputed sway in the Deccan for more than two hundred years. In the eleventh century, they made themselves masters of Kanauj, and a branch of the family is still reigning in Jodhpur, where they are known under the corrupt name of *Ráthor*. The Ráshtrakútas were worshippers of Śiva and Vishnu, and some of the best cave temples of Ellora were excavated by them.

Thirteen kings of this family reigned at Mányakheta. They became degenerate with long possession of power; and, in 972 A.D., their last king, Kokalla, was killed by Tailapa, a scion of the Chálúkyas of Kalyána, who about this time founded a new empire with its capital at Kalyána. During this time many of the feudatories of the great Mahārāshtra kingdom became independent, and many rose to great importance. The history of these feudatories forms an important chapter of the history of the Deccan. Two of them survived the second Chálúkyas dynasty, founded by Tailapa, and were powerful potentates when he Muhammadans invaded the Deccan.

The second Chálúkyā dynasty rose to great eminence and power. Several of its kings assumed the title of Vikramāditya, 'the sun of prowess,' and one of them started a new era entitled the Chálúkyā Vikramasamvat. The celebrated commentary on Hindu law entitled the Mitáksharā was composed under their patronage. One of the Vikramādityas of this dynasty included Málava and the Chola country within his vast empire. These kings were mostly Hindus, and did much to advance the cause of the Hindu religion.

Vijjala, a scion of the Chedi dynasty, dethroned Tailapa III. in the year 1157 A.D., and made himself master of Kalyána. His great minister was Vāsava, who founded a new sect called Lingáyats for the extension of which he spent enormous sums of money from the treasury. The king protested against such wasteful expenditure, whereupon Vāsava had him assassinated. The sons of Vijjala reigned for twenty years more, when the kingdom fell an easy prey to Ballál II., the Hoyśala king of Karnát.

Someśvar IV. of the second Chálúkyā dynasty made a desperate attempt to regain his ancestral kingdom with the assistance of his feudatory, Bomma, of the Kákateya family. But Ballál II. succeeded in compassing the death of both of them.

Orientalists have not yet succeeded in obtaining a connected history of the Chola kings belonging to the Solar dynasty. These rose to power on the ruins of the Pallava kingdom of Kánc hí in the eleventh century A.D. They annexed the small Chálúkyā kingdom, founded by Kubja Vishnuvardhan. In the beginning of the eleventh century, one of them, Rájendra Chola, not only overran with a victorious army the Pándya and Chola kingdoms of Southern India, but also levied contributions from the kings of Bengal and Magadha.

CHAPTER XIII.

THE YÁDAVA KINGDOMS.

THE Yádavas claimed their descent from Krishna, so well known in the Mahábhárata. They considered Mathurá in Hindusthán, to be their first, and Dváraká in Guzerat, their second capital. Drirhaprahára, one of their chiefs, founded in the Deccan a small kingdom, which remained for eighteen generations feudatory to the Ráshtrakútas and the Chálúkyas. The nineteenth king, Bhillama, conquered Kalyána in 1189 A.D.; extended the boundaries of his kingdom, and removed his capital to Devagiri. After a contest with the Hoyśála Yádavas that lasted for three generations, the supremacy of the Yádavas of Devagiri over the Deccan was acknowledged. Seven princes of this dynasty reigned in the Deccan. They were great patrons of learning. Vopadeva, the author of *Mugdhabodha*, a Sanskrit grammar, and Hemádri, the great writer on modern *Smriti*, or Hindu Law, flourished under their patronage. Bháskará-cháryya, the great Astronomer, lived under the patronage of the Nikumbhas, who were feudatories of the Yádava dynasty.

The Hoyśála Balláls, who had their capital at Dvárasamudra, the modern Halebidu, also belonged to the Yádava family. They rose into importance as feudatories of the second Chálúkyas empire, but Ballál I. declared himself independent. His successor was Vishnuvardhan, who reigned from 1113 to 1137 A. D. and extended the boundaries of his kingdom in every direction. Rámánuja, the great preacher of Vaishnav doctrines, flourished about this time, and Vishnuvardhan embraced his religion. On the fall of the Chálúkyas, the Hoyśála Balláls annexed Maisúr and other provinces to their kingdom. Ballál II. of this dynasty assumed the title of *samrá́t* (emperor). Five kings

reigned after him, and the kingdom was destroyed by Káfur, the general of Aláuddín.

It has already been said that the feudatory king, Bomma, helped to regain the lost prestige of the second Chálúkyá empire. He belonged to the Kákateya family and became independent after the fall of the Chálúkyá kings. The Kákateyas had their capital at Orangal, where they reigned for several generations. They were great patrons of learning and the great commentator Mallináth, flourished under their patronage. Aláuddín did not succeed in destroying their kingdom. They waged war for a century against the kings of the Bahmaní dynasty. Their great king was Pratáprudra, who lost his kingdom and his life in a battle with Ahmad Sháh Bahmaní. Even after this, Orangal continued to be a Hindu capital for a further period of one hundred and fifty years. It was destroyed by the Kutb Sháhi kings of Golkonda.

CHAPTER XIV.

HINDU CIVILISATION.

It is said that the Hindus were the last of the Aryans to leave their original abode and that they possess the largest stock of Aryan ideas. Some European Vedic scholars think that they find in the Rigveda traces of a time when the Indo-Aryans and the Perso-Aryans lived together as brethren, and that there are indications of a schism which separated these two branches of the Aryan people and made the Hindus the worshippers of Devas, and the Persians the worshippers of Asuras; both of which terms are applied in the Rigveda to Divine beings. Leaving these speculations aside, we find in the Rigveda traces of a

state of society and civilisation hardly inferior to those of Egypt or Babylonia. The Hindus had already domesticated various species of animals and

Vedic civilisation. had made considerable advance as an agricultural people. They were acquainted with the use of boats, chariots, the precious metals, and medicinal herbs. Some of the bold philosophical speculations in the Rigveda afford evidence of the intellectual activity of the people, which is especially exhibited in the melody, variety, and richness of the Vedic prosody. They were an eminently religious people and performed frequent sacrifices.

It would be exceedingly interesting to trace in detail the origin and development of the various Hindu sciences, from their first inception in the Rik and the other Vedas to their consummation in numerous and exhaustive treatises. But it would be out of place to attempt such a task in a work like this. An endeavour, however, will be made to describe the principal features of the literature and science, and of the social, religious, and educational institutions of the ancient Hindus.

Poetry had its origin in the Vedas, some of the hymns of which are conspicuous for their poetical excellence. The Bráhmaṇas, though often written in prose, abound in lofty poetical conceptions and grand flights of imagination. But nowhere does Hindu religious poetry display greater vigour than in the Puráṇas, which, however, are not works of art, and so contain much that is rank, wild, obscure, and unmethodical.

The Mahábhárata and the Rámáyana, though they seem to have been originally designed as works of art, have, to a very great extent, changed their character, and are now regarded as religious

The Rámáyana and the Mahábhárata. poems. Among the great poets of the world, Válmíki, the author of the Rámáyana, and Vyása, the compiler of the Mahábhárata, stand pre-eminent for the simplicity and boldness of their conceptions and the epic grandeur of the characters they

paint. The morals they teach are of the most catholic character, and the ideals they set forth are the highest to which humanity can aspire. The Mahábhārata and the Rámáyana are national Hindu epics:

The story of the Rámáyana runs thus:—Daśaratha, of the Solar race of kings reigning at Ayodhyá, had four sons, Rám being the eldest. The king was anxious to invest Rám with the office of *yuvarāja*, or heir-apparent, but his second queen, to whom he was bound by promise to grant two requests, asked him to banish Rám for fourteen years and to give the kingdom to her son, Bharata. The king had no choice but to comply with her requests, though the absence of his favourite son, Rám, cost him his life.

Rám and his wife, Sítá, roamed over various places and lived for a long time at Panchavatí, the modern Násik, in the Dandaka forest, the modern Márháttá country, from which place Rávan, the king of Ceylon, stole away Sítá and carried her to his capital. Rám formed an alliance with the monkey-king of Kishkindhyá (western Maisúr), and, with his aid, recovered Sítá, after killing Rávan with all the male members of his family. The character of Rám as an ideal man, of Sítá as a chaste and virtuous wife, and of the whole family of Rám as a model Hindu family, appeal to the admiration and sympathy, not only of the Hindus, but, of all nations.

The Mahábhārata tells the tale of a family quarrel. On the death of a king of the Lunar race, the elder of his two sons, Dhritaráshtra, was disqualified from succeeding, because he was blind. The younger, Pándu, died within the life-time of his disinherited brother; and the children of the brothers began to quarrel. Duryodhan, the son of the blind man, tried various expedients to destroy the Pándus, but though he failed in all his endeavours, the Pándus were often put to great trouble by his wicked machinations. Yudhishtir, the eldest of the Pándus, was a god-fearing man; but, when all endeavours for an amic-

able settlement failed, he declared war. All the Kshatriya kings of India joined either one or the other party, and a great battle, which lasted for eighteen days, was fought at Kurukshetra. The Pándus were victorious and Yudhishtir ascended the throne. As representing the cause of justice, the Pándus were strongly supported by Krishna, who is regarded as an incarnation of Vishnu. Most of the Hindu ruling families of India trace their descent from Krishna and other chiefs who figure in the war of the Mahábhárata.

Among purely non-religious poets, Kálidás and Bhavabhúti stand pre-eminent. Both attempted to write on the subjects treated of in Válmiki's work. Kálidás produced the *Raghuvansa* in which he sets the character of Rám in the boldest relief, with Rám's eminent predecessors and successors as a background. Every character is drawn with a masterly hand, and in the midst of a group of such characters stands that of Rám, the ideal man, the model of virtue, the divine in the human. The effect produced by the whole work is grand and sublime. A similar desire to rival Válmiki induced Bhavabhúti to produce the *Mahávíracharita* and the *Uttararámacharita*, on the character and achievements of Rám, which have not yet been surpassed in their delineation of the tenderest and noblest feelings of the human heart and the lofty Bráhmanic purity of their sentiments.

The Hindu theatre appears to have been of Indian growth. It shows no trace of foreign origin; scenes in Hindu dramas are often separated by scores of years and by hundreds of miles, and there is so little of the lyric element in them that it is difficult to trace them to the Greek drama.

Indian literature is singularly wanting in histories. Kings and conquerors have, however, often left pompous records of their own achievements in inscriptions, and merchants belonging to the Jaina religion, accurate dates of their great preachers. Buddhists and others have left wild legends in connection with the history of their

own faith. In some instances kings have been represented as employing historiographers at their courts to compose proper histories such as the *Rājatarangini* of Káśmír and the *Rásamálá* of Guzerat.

It will not be out of place to give here some account of the Indian coins and inscriptions from which the chronology and history of India may be, to a certain extent, constructed. The most ancient coins of India were punch-marked. At first, there was only one circular punch-mark in the middle; but subsequently the marks increased and covered the entire surface of the coins, and there was variety in the shape of the marks. The next variety of ancient coins contained one letter in the centre, surrounded on all sides with punch-marks. What the import of this letter was, it is impossible to say. Orientalists conjecture that it was the initial letter of the name of the country, for, in the next class of coins, names of various countries are to be found in the middle of punch-marks. Next in order of time are the coins of Greek kings, the richness and variety of which have extorted admiration from numismatists all over the world. They bore the heads of kings and were finely executed. The Indo-Scythian coinage was based on the Greek model, and contained four human figures.

The Gupta coins bore the figure of Lakshmí, the goddess of wealth, on one side, and those of the king and queen on the other. After the time of the Guptas there were various mints all over India, from which coins were issued, stamped according to the fancy of the kings issuing them.

The most ancient inscriptions in India are all in Páli; Sanskrit began to be used from the fourth century of the Christian era, which, in fact, was a period of revival of Hindu national and religious life. In Upper India foreign kings were driven out by Indians professing the Bráhmanic religion, and in Southern India Buddhist kings were replaced by Bráhmanic sovereigns. The most ancient Indian inscriptions are the edicts.

of Aśoka, inscribed on rocks and stone pillars all over India, of which more than fifteen have been discovered. These are written in a character which, for want of a better term, has been

called Indo-Pāli. This is a finished alphabet. At the end of the fourth century

A. D. we find the Gupta character in

Northern, and the ancient Grantha character in Southern,

Gupta character. India. The Gupta character developed in

three or four centuries three distinct groups

of characters, known as the Śāradā in the west, the Śrīharsha

in the centre, and the Kutila in the east; while the Grantha

developed the modern Grantha character of Karnāt, along with

the Tailangi, Drāviṇi, and other characters not of Aryan ori-

gin. The Kutila group developed into

the Bengali, Uriya, Assamese, Maithilī,

and Nepālī characters. The Śrīharsha

gave rise to the various Nāgarī characters, prevailing in the

North-Western Provinces, Mālava, Guzerat, and the Mahārāshtra

countries. One well-developed character of this group is

known as either the Devanāgarī, or the Śāstrī character. The

Śāradā has produced the modern Kāśmīrī, the Gurumukhī and

the modern Punjabī characters.

The biographical literature of India is equally poor with

the historical. The Buddhists and Jainas—

Biography. in fact, all the different religious sects of

India—attempted to give accounts of the lives of their great

preachers; but they mixed them up with much that is marvel-

lous and miraculous. The first purely biographical work is the

Harshacharita by Vāna, giving an account of Harshavardhan,

the great conqueror of the seventh century; but it reads more

like a poem than a biography, though written in prose.

The language in which the Vedas are written appears to

have been the spoken language of the

Languages. Indo-Aryan people, for it shows all the

life, the variety, the richness, and the adaptability of a spoken

language. It gradually softened down in India and produced

the various spoken dialects. The first series of these dialects was known as Páli, and the second series as the Prákrits. The dialect which assumed the highest importance as a literary language was Sanskrit, or "the purified speech." Many other dialects rose, from time to time, to the position of literary languages, but none of these assumed the same importance as Sanskrit. The Prákrits are the sources of the modern vernacular languages of India. The vernaculars have, however, borrowed much directly from Sanskrit, especially when they have risen to the importance of literary languages.

The Bráhmaṇas abound with speculations on Grammar. These speculations were the first beginnings of four of the six *Vedāṅgas*, or sciences subsidiary to the study of the Vedas, namely, *Śikshá* (Pronunciation); *Vyākaraṇa* (Etymology); *Nirukta* (Derivation); and *Chhandah* (Prosody).

In these subjects two names stand pre-eminent, namely, those of Pánini in Grammar and Yáska in Philology. They wrote their treatises on a thoroughly scientific method. The fact that the entire Aryan speech was resolvable into about 1864 primitive roots, was known to Sanskrit grammarians even before Pánini. Yáska's *Nirukta*, being confined to the derivation of Vedic words and proper understanding of Vedic works, is not much studied at the present day. But Pánini's grammar, written in *Sútras*, or aphorisms, is very widely studied. The Bráhmans wrote grammars, not only of the Sanskrit language, but almost of every literary language derived from Sanskrit, such as Páli and the various Prákrits.

Of the other two Vedāṅgas, *Jyotiṣha* (Astronomy) falls under the head of science; *Kalpa*, that is Law and Hindu Ritual, may be conveniently treated of here. The *Kalpas* are written in the aphoristic form. There are *Kalpa* works for almost every *Śákhá* of each of the four Vedas. In theory the *Kalpasútras* of each *Śákhá* are divided into three branches, the *Grihyasútras*, treating of domestic ceremonies,

the *Śrautasūtras*, treating of great national sacrifices, and the *Dharmasūtras*, treating of social and political organisation. The *Grihyasūtras* are still studied by a limited number of persons, as the performance of many of the domestic rites is still considered to be obligatory on every good Hindu.

The old aphoristic works are very much neglected, their place being supplied by small hand books for different ceremonies. The *Śrautasūtras* are so little known that very few manuscripts of them are to be found.

The *Dharmasūtras* have, with very few exceptions, disappeared, their places being supplied by numerous metrical treatises, of which Manu, Atri, Hārīta, Yājñavalkya, Ushanā, Angirā, and Yama, are regarded as authorities, Manu being considered the chief. Some are of opinion that any *Smṛiti*, or metrical treatise on law, that contradicts Manu, is of no authority. Commentaries on these metrical treatises began to be written from the ninth century of the Christian era. It was only after the Muhammadans had obtained a permanent footing in India, that voluminous compilations from these *Smṛiti* works, their commentaries, *Grihyasūtras* and *Purānas*, began to be written, regulating every action, however minute and unimportant, of a Hindu's life. The authority of these compilations has, in the absence of political power, saved the Hindus from being absorbed into the conquering races.

The earliest philosophical speculations of the Hindus begin almost with the Rigveda, and the entire Vedic literature is full of speculations on the origin of the world, the nature of the human soul, the destiny of man, and the nature of the Supreme Being. At the end of the Vedic period, these speculations were brought into some shape in works entitled the *Upanishads*. These contain bold speculations on many philosophical subjects; and, as they were the latest works of the Vedic literature, they were collectively called the *Vedāntas*. But these Vedānta works are not systematic treatises on metaphysics; and different schools of philosophy have drawn upon

Schools of Hindu Philosophy.

them in support of their peculiar theories. The Tīrthikas, or Philosophers, who had no regard for the *Upanishads*, entered upon speculations after newer methods. The Jainas, the Buddhists, the A'jīvakas, and the numerous Tīrthikas mentioned in their works were all bold thinkers. They produced numerous schools of Philosophy, of which six were prominent. These six, according to very ancient Buddhist and Jaina works were the Buddhist, Jaina, Nāstika (Atheistic), Śaiva (worshipping Śiva), Sāṅkhya, and Mīmāṃsaka. But, with the disappearance of Buddhism and the decadence of Jainism, the term 'six schools' came to mean the six Hindu schools of philosophy, viz., Sāṅkhya and Pātanjala, Mīmāṃsā and Vedānta, Nyāya and Vaiśeṣika, attributed to Kapila, Patanjali, Jaimini, Vyāsa, Gotāma, and Kanāda respectively. A brief account of these schools is given below.

According to the *Śāstras*, man is bound to bear the consequences of his own actions. This is an inexorable moral law, from which there is no escape. This is known as the doctrine of *Karma*. But it is often seen that, in this world, people do not feel the consequences of their deeds, and the causes of human happiness or misery often cannot be explained by ordinary modes of reasoning. So the *Śāstras* teach that the human soul undergoes an infinite number of transmigrations, from the meanest insect to the highest divinity, in order that it may thus reap the harvest of its own works. Transmigration means new birth; birth implies old age and decay; thus, three kinds of misery,—birth, old age, and decay—are inevitable. How to get rid of these miseries, was the problem which the Rishis set before themselves, and they invariably came to the conclusion, that, if they could attain *tattvajñān* ("real knowledge"), they would not be born again. Real knowledge involves knowledge of what, 'I am' as distinguished from what 'I am not.' In the investigation of this matter, the Rishis displayed remarkable originality and boldness. As a matter of course, each speculator differed from the rest; but each displayed a wonderful

power of close reasoning and firmness of grasp in maintaining his position.

Kapila appears to have been the first great Indian philosopher. He is said to be the *A'dividván* (the first thinker). Kapila thinks that self is absolutely distinct from the external world. The doctrines attributed to him may be traced even to the oldest Upanishads. He was the first to fix metaphysical conceptions by number, and so his system is known as the *Sánkhya*, or enumerative philosophy. Buddha seems to have derived from Kapila his system of fixing ideas by numbers.

The little of *Sánkhya* that is known, is from two Vedántist commentators. Of really *Sánkhya* works there remains only a small treatise, containing seventy-two verses.

In the *Sánkhya* philosophy there is no speculation about *I'svara*, or the supreme soul; and so a new system of Philosophy, based on the *Sánkhya* method, attempts to supply this deficiency. It is called *Yoga*, because it gives detailed rules for the concentration of mind, or *Pátanjala*, from the name of the author. There is a collection of aphorisms of this school, on which various commentaries have been written. The oldest of these is written by Vyása, and the most popular is attributed to Rájá Bhoj.

After the *Sánkhya*, the Buddhist and Jaina systems of philosophy rose into importance. Very little is known of Jaina philosophy; for, though there is a large number of works on the subject, these are unfortunately still sealed books to the public; as the Jaina monks guard their manuscript treasures with extreme jealousy. The Buddhists placed mind and matter side by side, and, by a process of reasoning similar to that followed in Europe during the last two centuries, they first denied the existence of matter, then that of the various attributes of mind, which they reduced to a mere collection of ideas. Following up this line of reasoning, they came of *Súnya*, or Void, and this they called *Nirván* (extinction). Just

as the lamp is extinguished, so is the soul extinguished. This was Buddha's doctrine. Buddhist philosophical works are written in Sanskrit and in Pāli.

The most important of the Hindu systems are the *Mīmāṃsā* and the *Vedānta*, (called also *Pūrva* and *Uttara Mīmāṃsā*, respectively), which profess to interpret the ritualistic and philosophical portions of the Vedas. They are both written in the aphoristic form. Of these two, again the *Mīmāṃsā* rose into importance earlier than the *Vedānta*. The *Mīmāṃsā* asserts that the Vedic rituals are the only *Karma* that begets merit, by which one may get rid of 'the three miseries.' The *Mīmāṃsā* aphorisms were commented on by Śavarasvāmī; and his commentary, again, is commented on by one of the greatest names in Indian history, Kumārila Bhatta. Kumārila Bhatta, who successfully controverted the Buddhists and laid the foundations of modern Hinduism. As the *Mīmāṃsā* lays down rules for the interpretation of the Vedas, and as these rules also apply to the interpretation of *Smritis*, or works on Hindu Law, there are numerous handbooks and summaries, some of which are still studied.

There are various commentaries on the *Vedānta* aphorisms, and some of them are text-books of large sects of *Sannyāsīs*. The first great commentary is by Śankara, who says that there is one Supreme Being, who is true, and everything else is mere illusion. He was the first to organise Hindu monastic life, and the majority of *Sannyāsīs* are still his followers. Śankara's commentary is the source of other commentaries, to the third, fourth, and even fifth remove, and it has numerous handbooks and abridgments.

No less voluminous are the works belonging to the sect of Rāmānuja, who evolved, from the *Vedānta* aphorisms, the system of Vishnu-worship. He believes that Vishnu is the only true being, and that his

worshippers are simply emanations from him. Rámánuja is said to be the great preacher of *Bhakti Sástra*, or the doctrine of devotion, and many Vaishnava sects have been founded by his followers. Rámánanda, Chaitanya, and Kavira were followers of Rámánuja. But they went further in displaying their spirit of devotion than the great founder of their sect.

The Nyáya and Vaíseshika systems of philosophy came into importance last of all. They are regarded as forming one and the same school, though there are two distinct works in the aphoristic form. They perfected Hindu Logic, and displayed great acumen in analysing sentences and defining the meanings of grammatical roots, words and terminations. They inculcate a belief in the existence of the soul and of matter, in a personal God, and in the eternity of the human soul. They attribute the formation of the world to ever-existing atoms, and with them *mukti*, or emancipation, means the complete annihilation of happiness and misery. The school flourished in eastern India, first in Mithilá, then in Bengal. There are many works of this school which have commentaries to the sixth or seventh remove.

The Hindus are credited with having invented the decimal system of notation, which has been adopted all over the world, and which has contributed so much to the simplification of arithmetical calculations. They were acquainted with vulgar, decimal, and even recurring decimal, fractions, and they were also aware that almost all arithmetical sums could be solved by the process of the Simple Rule of Three. They could extract square and cube roots, and they reduced many calculations of every day occurrence to simple formulæ, which were known even to the lowest classes of men. In Algebra, the Hindus solved their Equations by various ingenious methods. They knew all the different laws of Proportion, and could work sums in Permutation and Combination. In Trigonometry, too, they were acquainted with every rule except those requiring Logarithmic calculations.

The science of Geometry had its origin in the *Sūlvasūtras*, which are considered as a part of the *Śrautasūtras*, and which treated of the shape and size of the various altars required at great national festivals.

The sixth Vedāṅga, entitled Jyotisha, designed for the determination of the time for the various sacrifices, is the origin of Hindu Astronomy.

That the Indians made great progress in astronomical science, is admitted on all hands. In the sixth century after Christ, A'ryyavata not only determined that the earth is round, but also discovered that it has a diurnal motion on its axis. Bhāskarāchāryya proved by convincing arguments that the earth is round; that it is self-poised in space; and that it has the power of attracting things to it. The Hindus admit that they have learnt much from the Greeks in Astronomy, and the presence of Greek terms in Hindu astronomy proves this.

The Hindu science of medicine has its origin in the Vedic literature. The earlier works on medicine treated only of medicinal herbs; but the later works introduced the use of mineral substances, especially of mercury, gold, copper, and iron. They had many different instruments for surgical operations and knew a good deal of the pathology of diseases. They examined almost every plant within their reach for the purpose of ascertaining its medicinal properties. The oldest school of medicine was at Kāmpilya in Panchāla, that is, in Rohilkhund. There are six or seven original Samhitās, written in prose and verse, by Charaka, Suśruta, Hārīta, Agastya, and others; but these treatises have been revised again and again by subsequent professors of medicine. Later on, however, several medical compilations were prepared, the oldest of which was written by Chakrapāni Datta in the eleventh century A. D. Even before Chakrapāni, there were small handbooks, of which one has been lately recovered from Central Asia, written in the character of the fifth-century A. D.

The Indian people treated not only the diseases of human

beings, but those of the lower animals also. Aśoka encouraged the establishment of hospitals for the treatment of diseases, not only of men, but also of animals. It is said that a Sanskrit work on the diseases of horses, written by an inhabitant of Śálihotra in the Punjab, was translated into Persian, and that all modern works on the subject have been derived from the Persian translation. There are other treatises on horses and their diseases. The elephant, too, received much attention from the Hindus, and there is an extensive work on elephants, their life-history, and their diseases, by Pálakápya.

In order to add to the conveniences and comforts of life, the Hindus invented sixty-four Fine Arts. These comprehend the arts of dancing, singing, tinging the teeth, dressing the hair, carpentry, painting, portrait-painting, sculpture of images of gods, architecture in stone and in bricks, the writing of inscriptions, engraving on gold, silver, and stone. Architecture is still a living art and it dates from great antiquity. The Chálúkyas and Ráshtrakútas encouraged the system of cave temple architecture which, in Ajanta and in Ellora, extorts the admiration of visitors from all parts of the world. The ancient temples of Káncbí and the temples of Jagannáth, Bhuvaneśvar, and Konárák testify to the architectural skill of the Hindus. The sculptors and engravers of Bengal were famous all over India, and some of the stone images produced by them are inimitable. Some of the paintings in ancient manuscripts from Nepal still look fresh, though seven or eight centuries have elapsed since these were written. The art of sculpture received great encouragement at the hands of the Buddhists. Their stúpas and temples were surrounded with stone railings, on which were sculptured the stories of Buddha's previous existences. These stories are the origin of the parables and fables for teaching popular morality all over Asia, and these, being represented in stone on the Buddhist

railings, afforded to ignorant people an easy means of learning moral lessons of inestimable value.

The king was the nominal head of Hindu society; but the real head was the Bráhman. Legislation in India was, once for all, fixed in the Kalpa-sútras and in the Smṛiti Samhitás; and the king had no legislative functions to perform. The power of interpreting the law rested with the Bráhmans and not with him. He was not even the head of the judicial department of the State; for the Bráhman was the chief judge. Though he received his appointment from the king, yet he was not a paid servant. The king was the head of the executive and of the military. He protected the lives and properties of his subjects from foreign as well as domestic enemies, and punished crime. The entire education of the higher classes was in the hands of the Bráhman. He was the head of religion. He was the interpreter between gods and men. He was, in fact, the head of Hindu society, the king being entrusted with inferior functions. It was owing to the existence of this strong, learned, and intellectual body of men in Hindu kingdoms, that Hindu kings could not assume absolute power and exercise it according to their will; and it is owing to the existence of this body that Hindu society still remains in tact after so many centuries of subjection. Immediately after the loss of their political independence, they compiled those great *Smṛiti* works, which regulate the minutest acts of a Hindu's life, and so governed Hindu society, even without the help of kings. Yet the Bráhman was not wealthy. He did not live by agriculture, or by commerce, nor was he the proprietor of the soil. The secret of his success was his wonderful education.

From the fifth year of his age, he was trained to do those things which contribute to the health and activity of mind and body; and he was not allowed to stop until he had thoroughly mastered them. His education often occupied nearly a third of his life. He devoted himself to the study of literature and science

The influence of Bráhmans.

The cause of this influence.

and acquired a wonderful habit of concentration of mind. It is this power which has raised him to the foremost rank among intellectual races. Though, by the ordinary rules of *Smṛiti*, a Bráhmaṇ was bound to devote a very large number of years to study, yet his thirst for knowledge was so great, that he often led an unmarried life in the family of his preceptor, devoting himself to the unravelling of the deepest mysteries of science and literature. Even if he married, he could not devote himself to pleasure, or to the acquisition of wealth or power. He had to perform sacrifices and officiate at their performance by others. He had to teach, as well as to learn; to make gifts as well as to receive them. His life as a householder came to an end when he reached his fiftieth year. He had then to make over his household property to his son and to retire, with other men of his age, beyond the reach of city-life, there to spend his time in religious conversation and religious speculation. There he had to procure his food and raiment. But when, in extreme old age, he had no power to do this, he returned to the city and there lived on alms. In cities he had to impart the knowledge he had acquired, during a long and meritorious life, on domestic, social, religious, and other matters, to younger people. It is the lectures of these venerable old people, cast into the shape of books, that have come down to us, after many a revision, as Puráṇas and Upapuráṇas.

The wonderful power of organisation of the Bráhmaṇs was nowhere displayed to greater advantage than in the organisation and development of the caste system. Each caste had a government of its own, with a headman and councillors, working under the general superintendence of the king and the Bráhmaṇs. As with the exigencies of the times, mixed races and mixed castes sprang up, and the non-Aryan races began to be incorporated into Hindu society, they were formed into distinct castes, and given distinct governments and distinct occupations, contributing to the better economy of the social system and making all the

different parts of that system work harmoniously, with the sole object of making the people contented and happy.

The Kshatriyas developed a system of war in which they disdained to take any unfair advantage of their enemies. Their chivalric notions of honour, their high-mindedness in dealing with fallen enemies, and their noble resolution not to submit to an enemy, have won the admiration of the European historians of India. The Vaiśyas developed the resources of the country and perfected the fine arts which made ancient India so famous. The Káyasthas were professional scribes and accountants. They performed all the functions of clerks, and their assistance was always sought by kings and Bráhmans. The mixed castes were traders and artisans. The Śúdras were labourers and agriculturists. The work of watching and guarding villages was entrusted to sturdy aboriginal races, who came within the pale of Hinduism. Thus every one did the duty allotted to him, and the principle of the division of labour was known and acted upon in these remote times.

The Hindu village community. The organisation of the Indian village communities is another instance of the insight of the Bráhmans into human nature. Each village was so organised as to become a self-acting social unit, containing representatives of all the arts and professions that are requisite to enable a Hindu to lead a happy life in a village. Groups of these villages were placed under officers of various grades, with the king at their head. The various revolutions of the last three thousand years have not in the least affected the structure of these communities.

Religious organisation. The Bráhmans were the absolute heads of the religious systems of India, and they frequently organised great national sacrifices, such as the Rájsúya and the Áśvamedha, which often occupied several years in their performance. But, in the course of time, the Buddhist monastic orders and the Jaina Gachchhas, literally "trees," which resulted from the increase in the number of Sannyásis, became their rivals. The inherent defect of the

monastic orders was that, as soon as they obtained wealth and power, they degenerated into ignorance and vain display; and so, after some centuries of struggle, the Bráhmans regained their ascendancy. But monastic orders again arose amongst the Bráhmans themselves, organised by superior Bráhmanic monks like Śankarácháryya. The religious headship of India was thus permanently divided between Bráhman householders and Bráhman monks. Both courted popularity by pompous religious displays; the Bráhmans by organising annual worship and pilgrimages to holy places, and the Sannyásís by organising periodical and annual *melás* (fairs). The most pompous worship of the Bráhmans has been the Durgá Pújá in Bengal, and the greatest *Melá* held by the Sannyásís has been the Kumbha *Melá*, held four times in every twelve years at Haridvár, Prayág (Allahabad), Ujjayiní, and at Gautamí near the mouth of the Godávarí. The interests of the Sannyásís and the Bráhmans are not always the same, and their rivalry is one of the causes of the political weakness of the Hindu community. In Bengal, the Sannyásís have little influence; but they are looked upon with great favour in the North-Western Provinces and in the Punjab. In the Maháráshtra country and in Southern India the Bráhmans are generally in the ascendant, but the Sannyásís, too, are powerful.

The Rishis of the Vedic period had secular and religious education under their entire control. But, with the rise of the monastic orders, religious education fell, to a great extent, into the hands of the monks, and it remains in their hands even now. But the Sannyásís of modern days care to teach only the standard works of their sects, while the teaching of Grammar, language, law, rhetoric, mathematics, and science is almost entirely in the hands of the Bráhmans. In Bengal, the Vaidyas study the science of medicine; but in all other parts of India medical science is entirely in the hands of the Bráhmans.

Students received education without the payment of fees.

**Bráhma-
nic and
monastic
students.**

The duty of maintaining teachers and their families devolved on the community, while the kings granted lands to learned Bráhmans and to monasteries.

Wealthy men often invited learned Bráhmans to be present at their religious and domestic ceremonies and sent them away with rich presents. People considered learned and pious Bráhmans the most deserving recipients of gifts on every appropriate occasion. Learned men, whether monks or Bráhmans, were never obliged to beg. A Bráhma teacher was bound to supply with food those of his students, who came from a distance. In monasteries, young monks were maintained by the establishment, and other students procured their food as best they could.

**Some notable
Institutions.**

Some of the Bráhma teachers are said to have taught more than sixty thousand students. The place where Pakshadhar Miśra taught his students in the fifteenth century in Mithilá looked

like a city. In the sixteenth century, Navadvíp, Benares, and Poona had vast numbers of students in them, receiving instruction under celebrated Professors in all the various branches of knowledge. But the grandeur of an educational institution was nowhere greater than at Nálanda in the seventh century of the Christian era. The monastery had ample accommodation for 10,000 students, and the revenue of one hundred villages was assigned for their support. The building was a four-storeyed one, and its ruins still attract the attention of the intelligent traveller at Baragáon, in Behar, and remind him how munificent the Indians were in supporting education and how learned men ungrudgingly instructed large numbers of students of all nations in various Śástras without taking anything in return.

BOOK III.

EARLY MUHAMMADAN INVASIONS AND THE PATHA'N EMPIRE.

CHAPTER I.

THE GHAZNAVÍ DYNASTY.

THE Khalífás of Baghdad reigned in great splendour for about a hundred years, and their empire extended from the Atlantic to Afghánisthán. On its dismemberment, about the middle of the ninth century, several small independent kingdoms were formed. One of these was the Sámání kingdom

The Sámání
kingdom.

of Khorásán and Transoxiana, with its capital at Nísapur. One of the Sámánis was a great favourite with Khalífá Mámún,

who appointed his sons to governments beyond the Oxus, where they gradually assumed independence. One of the Sultáns of this dynasty had a Turkish slave named Alptigín, who, on his master's death, was obliged to flee to the inaccessible country near Ghazní. He had 3,000 disciplined

The Ghaznaví
kingdom.

Turkish slaves with him, with whose aid he carved out a small kingdom for himself, bounded on the east by the Indus, and on the north and west by Balkh and Herát. Alptigín had a slave named Subuktigín, whom he made his son-in-law and successor. On Alptigín's death, in 977 A. D., Subuktigín ascended the throne of Ghazní.

The Hindus could not tolerate the establishment of a Muhammadan kingdom so near their frontier, and so Jaypál, rájá of Lahore, led an expedition against him, but he was obliged to conclude peace. The quarrel was, however, renewed shortly after, and Jaypál, though assisted by the kings of Delhi, Ajmir, Kálanjara, and Kanauj was defeated at Laghman, and Subuktigín annexed Peshawar to his kingdom.

Subuktigín died in 997 A.D. and was succeeded by his son, Mahmúd, then only thirteen years of age. For two years Mahmúd was occupied with a civil war in his own kingdom and with disturbances on his western frontier. But, on their termination, he cast a wistful eye on the rich kingdoms in the plains of Hindusthán. He left Ghazní with 10,000 chosen horse, and was met by his father's old antagonist, Jaypál, in the neighbourhood of Peshawar in 1001 A.D. He defeated Jaypál, pursued him down to the Sutlej, plundering many rich

cities on the way, he took him prisoner, but released him on his promising to pay tribute. Jaypál, considering death better than disgrace, committed suicide. His son and successor, Anangapál, was true to his father's engagement to pay tribute. But Mahmúd had still to come twice to India, first in order to punish a refractory

Hindu chief, dependent on Anangapál, and again to punish the Afghán chief, Abul Fateh Lodí of Multan, his own dependent.

Gradually the relations between Mahmúd and Anangapál grew more and more strained, and war became inevitable. Anangapál sent ambassadors to the neighbouring Hindu kings, who

all resolved to make a final stand against the encroachments of the foreigner. Hindu women sold their jewels, melted their golden ornaments, and sent their contributions from afar to furnish resources for the holy war (1008). The Hindu army increased every day and surrounded the Muhammadan camp, which Mahmúd was

at last obliged to entrench. A battle was fought with great ardour on both sides, and ended in the defeat of Anangapál. Mahmúd gave the Hindus no time to re-assemble, but pursued them vigorously all the way from Peshawar to Nagarkot in Kangra, where he plundered the celebrated temple situated near a natural flame called Jválámukhí, a place of great pilgrimage.

He returned to India and took Abul Fateh Lodí prisoner to Ghazní in 1010 A. D. The next year he planned a bold plundering expedition to Tháñeśvar, the capital of Harshavardhan, which proved to be immensely profitable. The next two expeditions were led against Káśmír. His ninth expedition was directed against Kanauj. He made great preparations ; and, taking a route close to the mountains, where the rivers are easily crossed, suddenly appeared before the gates of Kanauj, which was then ruled by Rájyapál, a scion of the Pál dynasty of Magadha. The king was taken unawares, and, conscious of his helpless position, sought the protection of Mahmúd, which was extended to him with alacrity. Mahmúd spared Kanauj, but plundered Mathurá. For twenty days the city was given up to pillage ; the idols were broken and the temples profaned ; a part of the city was set on fire, and the miseries of a conflagration were added to its other calamities. But the sight of the beautiful edifices, the triumphs of Hindu architecture, gave Mahmúd the first impulse to adorn his own capital with similar buildings.

The tenth expedition was undertaken in 1023 A. D. to relieve the king of Kanauj, who was hard pressed by the Chandel king, Ganda, because of his allegiance to the Musalmans. Mahmúd could make no impression on the Rájá ; but, on his way back to Ghazní, he deposed king Jaypál II., the son of Anangapál, for his constant rebellions, and annexed the Punjab. The eleventh expedition, too, was against Rájá Ganda ; but it was again unsuccessful.

The twelfth expedition was planned for the purpose of plundering the temple of Somanáth, situated on an islet in the southern extremity of the kingdom of Guzerat. It was an important place of pilgrimage for Hindus, and was supposed to be immensely rich. The Sultán left Ghazní in September 1024, with a large army, and, crossing the desert, came suddenly before Ajmir, the Rájá of which had no resource but in flight. Ajmir was plundered. Then, crossing the Aravallí mountains, Mahmúd came before Anahilpattan, the capital of Guzerat, the king of which, Chámundadev, took to precipitate flight. Mahmúd reached Somanáth, his destination, without much trouble, but there he met with stout resistance from the priests, who had armed themselves for the defence. The battle was raging with fury when the king of Guzerat arrived with a well-appointed army. But, in spite of this reinforcement, victory declared itself for the Musalmans, and 5,000 brave Rájputs lay dead on the field. Mahmúd entered the temple, plundered it, and destroyed the images (1026). He was so delighted with the situation of Somanáth that he seriously thought of making it his capital, but his ministers dissuaded him from carrying out his purpose. Mahmúd had, during the rest of his life, great troubles with the Seljuk Tartars on the western border of his empire, and consequently was unable to plan any further invasion of India. He died in 1030 A. D.

After the death of Mahmúd, no king of the Ghaznaví dynasty led any military expedition into India. Their power in the west gradually declined as the Seljuk Tartars advanced from the Caspian. While the successors of Mahmúd were deeply engaged in war with the Seljuks, the Hindu kings made several unsuccessful attempts to recover Lahore. They, however, succeeded in regaining Nagarkot. During the middle of the twelfth century, the Ghaznaví kings stirred up a fierce enemy at their door and brought about the ruin of their family. Maudúd, one of the successors of Mahmúd, treacherously

Mahmúd's
successors.

seized the territory of Ghor, a small valley near Kandahár, inhabited by the Afgháns of the Sur tribe. Bairám, who succeeded Maudúd, killed two of the chiefs of Ghor under circumstances of great ignominy. Aláuddín, the next chief, vowing vengeance on the Ghaznaví family, swept down upon Ghazní from Firoz Koh, the Ghorí capital. On his approach Bairám fled, and Ghazní was given up to plunder and completely destroyed by fire and sword. The successors of Bairám made Lahore their capital, and the Punjab was the only territory that was left to the family. But in the course of forty years, they were driven even from this last retreat by the Ghorí family (1186).

CHAPTER II.

THE GHORÍ DYNASTY.

AFTER the death of Aláuddín, Ghiyásuddín and his brother, Muhammad, reigned jointly at Ghor for a long time. The Ghoris were at first engaged in wars with their Tartar neighbours in the west, the kings of Khwárasm. Muhammad conquered the town of Uch, near the junction of the five rivers of the Punjab, in 1176. Two years later he led an expedition to Guzerat, but had to return in disgrace. In 1186 A. D. he suddenly appeared before Lahore, took possession of it, and sent Khusru Málik, the last Ghaznaví king, a prisoner to Ghor. Thus secure in the Punjab, Muhammad began to mature his favourite plan of conquering Hindusthán.

About this time Prithví Ráy Chauhán, king of Delhi, had conquered Máhobá from the Chandel king, Paramardídev, and thus become the most powerful neighbour of Muhammad of Ghor. As soon as Muhammad advanced towards the east and laid

siege to Bhatindá, Prithví Ráy marched with a powerful army to expel him. The armies met at Náráyan, on the Sarasvatí, and the Musalmans were completely defeated (1191). But Muhammad returned to Hindusthán after two years, and an obstinately contested battle was fought at Tiráorí, near Tháneśvar, in which the Hindus were completely defeated. Their king was killed, and the kingdom of Delhi and Ajmir fell into the hands of Muhammad. He annexed Delhi to his own kingdom and appointed Kutbuddín Aibek its governor.

The next year Muhammad invaded Kanauj, and, in a battle fought in the neighbourhood of Etawa, defeated Jay Chandra, the Ráthor king of Kanauj, and annexed Kanauj and Benares.

Within three years of these events, Bakhtiyár Khilijí, a general of Muhammad Ghori, conquered Oudh and northern Behar, and advanced to the capital of Behar in 1197. Soon after the conquest of Behar, Bakhtiyár pushed on to Navadvíp, the capital of Bengal; and Gaur and Navadvíp were occupied without a struggle (1199). Eastern Bengal retained its independence for one hundred and twenty years more, when it, too, was absorbed into the Muhammadan empire. Emboldened by repeated successes, Bakhtiyár led an army into Assam; but he could produce no impression on the Rájá, and during the rainy season, when the floods of the Brahmaputra covered the whole country, he had to retreat hurriedly to Bengal, with the loss of the greater part of his army.

On the death of his brother in 1202 A. D., Muhammad Ghori was left the sole ruler of the country, which then extended from the Bay of Bengal to the borders of Persia. This vast territory was simply overrun, but not consolidated. Some of the large Hindu cities fell into the hands of the Musalmans, but the Hindus maintained their independence in all the outlying districts, and it took more than a century to subjugate the country completely.

The Gakkhars were a wild tribe of the hill regions of the Punjab. On his way back to Ghor in the year 1205, Muhammad Ghorí pitched his camp on the Indus; when finding him off his guard the Gakkhars suddenly fell upon his camp and killed him. Muhammad Ghorí was an enterprising soldier, whom no misfortune could ever disconcert, and who clung to his purpose with extraordinary tenacity. Defeated and disgraced several times, he, nevertheless, succeeded in conquering the whole of Hindusthán. His army was composed of adventurers, mostly belonging to the Afghán tribes, commanded by his slaves. Loyalty sat loosely on them; and, in a few years after his death, nothing of his vast kingdom remained to his family. Kutbuddín asserted his independence in Hindusthán, and Násiruddín Kubácha in Sindh and Multan. The rest of his kingdom, with the cities of Firoz Koh and Ghazní, was absorbed into the kingdom of Khwárasm.

CHAPTER III.

THE SLAVE KINGS (1206-1288).

KUTBUDDÍN was the first Muhammadan Sultán, who established his capital in India itself, his predecessors having been only invaders and conquerors.

Why called Slave kings. He was a slave of Muhammad Ghorí. His son-in-law, Sultán Altamsh, was a slave, and Sultán Ghiyásuddín Bulban also was a slave of Altamsh, and these Sultáns and their immediate successors are therefore known in history as the Slave kings of Delhi, which was their capital.

The Slave kings attempted the conquest of Guzerat and Sultán Altamsh. Kálanjara, but in vain. Sultán Altamsh defeated the Paramára Rájputs of Málava, sacked Ujjayiní, and destroyed the celebrated temple of Mahákála, famous for its sanctity, in 1232 A. D. After the death of Altamsh, his daughter, Rezia, ascended the throne of Delhi,

the only instance of a female ruling there. During the reign of Bulban, Tughrál Khán, the governor of Bengal, raised the standard of rebellion, but was defeated and killed.

It was during the reign of Sultán Altamsh that Central Asia was visited by that scourge of humanity, Changíz Khán. Changíz Khán, who by his superior military genius, brought together all the nomad hordes of Mongolia, and, inspiring them with hopes of gain and glory, led them to a series of brilliant victories, which laid the whole country from the Pacific Ocean to the Baltic Sea at his feet. He killed the entire families of those who had the audacity to oppose his arms, massacred their adherents, and razed their capitals to the ground. Khwárasm was a powerful kingdom in Western Asia, and Changíz attacked it. Jaláluddín, the king, after a signal defeat, fled precipitately from the Caspian to the Indus, hotly pursued by a Mughal horde, and placed himself under the protection of Sultán Altamsh. But he was peremptorily ordered to leave India. This disgraceful act of inhospitality saved India from an invasion by Changíz Khán. But, after his death, the Mughals led army after army into the country, and the Slave kings had great difficulty in repelling these fierce invaders. It is not known what their religion was, but probably they were Buddhists. They hated the Muhammadans and compelled the Slave kings not only to maintain a large army, but also to provide for the maintenance of many Muhammadan kings, dethroned and expelled by them from Western Asia. Bulban is said to have maintained thirty-two of these royal exiles.

On the death of Bulban, his grandson, Kaikobád, was raised to the throne. This young man was devoid of character, and had a number of profligate young knaves about him, who ruined him and his family. The veteran chief of the Punjab, Jaláluddín Khiliji, who, for fifty years had fought bravely against the Mughal invaders, was invited to depose Kaikobád and ascend the throne (1288).

The fall of the
Slave kings.

CHAPTER IV.

THE KHILIJÍ DYNASTY, (1288-1321).

THE necessities of the times had already compelled some of the later Slave kings to take into their service not only a large number of Tartar adventurers, driven from their country by the Mughals, but a number of converted Mughal mercenaries also. The Khilijis pursued this policy and thus strengthened their position. Aláuddín Khilijí, the nephew of Jaláluddín, conquered a great portion of Bundelkhund and eastern Málava and paved the way for an invasion of the Deccan. At the head of 8,000 men, he crossed the Vindhya ranges and presented himself unexpectedly before Devagiri, the capital of Rám Rájá, the Yádava king of Maháráshtra. The Rájá submitted to him and paid him an immense sum of money. Flushed with success, Aláuddín returned to Hindusthán, assassinated his uncle, a wise and generous ruler, and ascended the throne of Delhi in 1295 A. D.

The story of the beauty of Padminí, the queen of Chitor, and Aláuddín's invasion of Mewar, are narrated further on, in Book V. p. 105. Aláuddín's greatest general was Káfur. He was a Rajput by birth; but he embraced Muhammadanism, and, with all the zeal characteristic of a convert, became an implacable enemy of Hinduism. He led an immense army into the Deccan, destroyed the Yádava kingdoms of Devagiri and Dvārasamudra, harassed the Kákateyas of Orangal, and overran the country down to Rámeśvar.

Aláuddín sent an expedition to Guzerat in 1297, under his celebrated general Ulagh Khán, against Karnadev, the last king of that country, and annexed it with its dependency, Málava. Aláuddín was pre-eminently the most successful conqueror amongst the early Pathán rulers of Delhi, and he made his power felt from one

end of India to the other. But he was a man altogether devoid of principle, and his reign was constantly disturbed by the rebellions of his officers and of the conquered Hindus, as well as by Mughal invasions. One of these invasions was headed by Kutlugh Khán, the ruler of Transoxiana. This was the first struggle between the Mughals and the Patháns for supremacy in India, and Aláuddín's vigour alone saved it to the Patháns. His last days were greatly embittered by intrigues at court for the succession and by rebellions of the Hindus at Chitor, Guzerat, and Maháráshtra. Chitor soon regained its independence. The rebellion in Guzerat was suppressed with a high hand; but Harpáldev was still in open rebellion in the Deccan when Aláuddín died in 1316.

Káfur, who had already made away with Ulagh Khán, the conqueror of Guzerat, attempted to seize the government on the death of Aláuddín. But Mubárák, the third son of Aláuddín procured his assassination and further secured his position by imprisoning his own brothers and by murdering a number of noblemen who might have been dangerous to him. He sent an army against the rebel, Harpáldev and captured and executed him. Mubárák had a great favourite named Málík Khusru, a low caste Hindu, who had embraced Muhammada-nism; and he raised this man to the highest offices of State, and everybody's life and property were at his mercy. Khusru was not without energy. At the head of a large army he marched to the south and conquered the Malabar Coast, while the king at Delhi led the life of a debauchee. On his return, Khusru put him to death, together with all the survivors of Aláuddín's family, and assumed the government. He made himself odious by persecuting Hindus and Musalmans alike, and Ghiyásuddín Tughlak the governor of the Punjab, led an army into Delhi and put him to death (1321).

CHAPTER V.

THE TUGHLAK DYNASTY (1321-1412).

THOUGH Málik Káfur and Málik Khusru conquered nearly the whole of the Deccan and Southern India, yet they allowed the Hindu princes to rule the country. But Ghiyásuddín annexed Maháráshtra to the Muhammadan empire. He was already an old man when he came to the throne, but he was a vigorous ruler and had for a long time defended the Punjab against Mughal invasion. He reigned for four years only and was then assassinated by his son, who ascended the throne under the title of Muhammad Tughlak. He reigned from 1325 to 1351. But in the course of these twenty-six years, the Muhammadan empire came to an end, and a number of small Muhammadan kingdoms arose out of its ruins. Firoz Tughlak and other successors of Muhammad did, indeed, assume the title of 'Emperor of Delhi.' But they were no longer emperors and ruled only a small territory around Delhi.

To understand the history of the dismemberment of the Muhammadan empire, it will be necessary to examine the constitution of the Muhammadan army. The Musalmans who came with Muhammad of Ghor and his successors, almost all belonged to the Afghán or Pathán tribes. Afghánisthán is divided into a number of narrow valleys, each inhabited by one or other of the Afghán tribes, each tribe being ruled by a chief, with the title of 'Amir'. The Ghoris and the Khilijis were the rulers of the several valleys of Afghánisthán; and their armies and those of the Slave kings were composed of these tribes. They conquered different parts of India and settled in them; but their loyalty to the Slave kings, who were of Turkish origin, was not very sincere; and they took every opportunity to rebel. This was one of the sources of weakness of the Slave kings. And it was owing to this that they were unable to push their conquests much beyond where Muhammad Ghori left them.

The Tartar adventurers and the converted Mughals who entered the service of the Delhi emperors, together with the converted Hindus, had been an additional source of strength and power to the Khiliji rulers of Delhi ; and with their help Aláuddín succeeded in conquering India south of the Vindhya ranges. These adventurers belonged to various nationalities in Central and Western Asia. Any one who could bring together a number

The Amiráni
Sada.

of adherents declared himself an Amir, and a very large number of such Amirs entered the service of Delhi and were known as the Amiráni Sada. They entertained no feeling of loyalty to the rulers of Delhi, and were kept together only by the hope of plunder and adventure.

But Ghiyásuddín Tughlak was a Turkish slave himself, and could count neither upon the loyalty of the tribes, as the Khilijis did, nor upon that of the Amiráni Sada. It would have required great strength of character to keep these discordant elements together. But, unfortunately, Muhammad Tughlak was the very opposite of a strong ruler. He was capricious in the extreme ; and, though he was a learned man and a linguist, a good Musalman and a good citizen,

Muhammad
Tughlak.

there was a taint of insanity in him, and he had no sympathy for the sufferings of others. The beautiful scenery of Devagiri struck him, and he at once ordered that its name should be changed into Daulatabad and that it should be made the capital of his empire. He ordered all the citizens of Delhi to remove to Daulatabad, with their families and effects, under pain of severe punishment. The sufferings of these poor people knew no bounds ; but the project had to be given up owing to the sheer impossibility of carrying it out. Again, he sent a large army to conquer China ; but it perished in the jungles of Assam. He collected another immense army for the conquest of Persia ; but he had no money to pay his soldiers. In order to replenish his treasury, wasted by these extravagances, he raised the taxes to such a pitch, that the cultivators between the Ganges and the Jumna took refuge in the

jungles to escape paying them. But the jungles were surrounded by hunters, and the people were shot down like wild beasts.

In Bengal the Afghán tribes were very powerful. They had recently conquered East Bengal up to the borders of Tipará and Assam. Muhammad divided the province into three parts.

Secession of Bengal.

Bahádur Khán, his first governor of East Bengal, declared himself independent; and, though the emperor succeeded in crushing him, yet disorder and confusion increased, until, in the course of ten or twelve years, Háji Iliás united eastern, western, and southern Bengal and declared himself independent, under the title of Shamsuddín Iliás Sháh, in 1345. Thus Bengal was lost to the Delhi empire; but the emperor was so much occupied in quelling numerous rebellions in western India and the Deccan that he was not in a position to make the least effort to regain his footing there.

It has already been stated that the Amiráni Sada were a turbulent, disaffected, and disloyal body of men, whose attachment to the Delhi empire was merely for the sake of their pay and the prospect of plunder. They never failed to profit by the disorders of the times and were the source of much trouble to their employers. Muhammad appointed Aziz Hámid a worthless favourite, to the government of Málava in 1337; and enjoined him to keep the Amiráni under control. The wretch, however, immediately on his arrival at Dhárá, invited eighty of the Amiráni to a feast and there ruthlessly massacred them. Thereupon the Amiráni of Málava, Guzerat, and the Deccan raised the standard of rebellion. There were from thirty to forty of these chiefs in almost every city, and they expelled the imperial officers and occupied the cities. The emperor contended for fifteen years, with varying fortune, against these rebels. The Deccan declared itself independent in 1347. Guzerat,

Málava, and Sindh were to a certain extent tranquillised. But the exertion imposed upon him by these troubles proved too much for the health of the emperor, and he died in 1351.

And of the Deccan.

CHAPTER VI.

TIMÚR.

FIROZ TUGHLAK, the successor of Muhammad, at once acknowledged the independence of the Decan and made several attempts to re-annex Bengal to the empire. He twice invaded that country, but had to return discomfited, and was at last obliged to acknowledge its independence also. Whoever was sent to govern Málava or Guzerat, strengthened his position by courting the favour of the inhabitants, and acted with perfect independence. One of his governors of Guzerat went so far as to build Hindu temples, in order to reconcile the Hindu subjects to his usurpation. Thus the only portion of the Muhammadan empire over which Firoz ruled in peace was from the west of Bengal to the Punjab. A very large number of Rájputs was converted to Muhammadanism during the course of this reign ; and the religion of the Prophet spread in all parts of the country, especially, in Bengal, owing to the preaching of a large number of Pírs, or holy men. Firoz had the welfare of his subjects always at heart. He constructed roads, excavated tanks and built *serais* (inns) ; and thus did much good to the country. At the very outset of the reign of Mahmúd Tughlak, Guzerat and Málava ceased to be dependencies of Delhi. His prime minister, Khauja Jahán, was appointed Málík-us-Sharq, or Governor of the East, in 1394. He established his capital at Jaunpur, declared himself independent, and founded the Sharqi rule. Thus the Pathán empire was now confined to Delhi and its neighbourhood.

In 1398 a new scourge appeared in India and destroyed even the last vestiges of the Delhi empire. Timúr, with innumerable Tartar hordes, after overthrowing all the kingdoms of Central Asia, fell upon India. On his approach, Mahmúd

left Delhi and sought the protection of the newly founded independent kingdom of Guzerat. Delhi was at that time torn asunder by internal feuds, and there was no united action to check the progress of Timúr. It was Timúr's habit to massacre the inhabitants of any city to which he was obliged to lay siege; and, before reaching Delhi, he had

Invasion of Timúr. already brutally massacred the inhabitants of six or seven Indian cities, so that, as he

approached, the inhabitants of city after city fled precipitately with their property. The inhabitants of Delhi made a feeble attempt to oppose him, but in vain; and the citizens opened their gates on his assurance that no lives would be taken. On entering Delhi, Timúr proclaimed himself emperor; and immediately afterwards the sack of the city commenced. For five

Sack of Delhi. days human blood flowed in torrents; and the roads became impassable from the heaps of dead bodies rotting on them. After a stay of 15 days Timúr left the city; and, massacring the inhabitants of Meerut on his way, proceeded to Haridvár. Here the Hindus began to harass him, and he had to cut his way, sword in hand, through the jungles at the foot of the mountains. All the way to Jamu he was greatly harassed by the Hindus of this wild region. From Jamu he returned by the same road by which he had come. Famine, anarchy, and plague marked his route. Of all the enemies of humanity Timúr and Changíz were the greatest. They were on a par in cruelty; but Timúr was treacherous, too.

After Timúr had left India, Delhi remained desolate for two months. Then Ekbál, the minister of
The extinction of the Pathán empire. Mahmúd, took possession of it. Internal

feuds broke out afresh, and Ekbál was the first victim. Mahmúd returned to his capital and reigned there only in name till 1412. He had already ceased to coin money as emperor of Delhi and relinquished the imperial authority altogether.

BOOK IV.

INDEPENDENT MUHAMMADAN KINGDOMS.

CHAPTER I.

THE KINGDOM OF DELHI (1412-1526).

THE death of Mahmúd Tughlak was followed by a period of anarchy, taking advantage of which Khizir Khán Saiyyad, the governor of the Punjab, made himself master of Delhi. He never assumed the insignia of royalty, but gave himself out to be the viceroy of Timúr. He and his three descendants ruled at Delhi, and were known as the Saiyyad dynasty. During their reigns, the limits of the Delhi kingdom were narrowed down to the walls of the city. There was hereditary enmity between the Saiyyads and the Afghán Lodís. Bahlol Lodí made himself master of the Punjab, conquered Sirhind, and at last invaded Delhi. Aláuddín, the last of the Saiyyad kings, made over Delhi to him and retired to Badáon, where, in a small garden, he passed his days in religious contemplation worthy of a descendant of the prophet.

On his accession, Bahlol assumed the title of Sultán. The first act of his reign was an expedition to Multan, which was an independent kingdom. But, before he reached that place, the Sharqi king of Jaunpur invaded Delhi and created a diversion. Bahlol was so much incensed at this, that he resolved to destroy the Jaunpur kingdom, and in this he succeeded after a severe struggle, which lasted twenty-six years, when the

kingdom was annexed, in 1478. Behar still remained to the Sharqi kings; but in 1488, immediately after Bahlol's death, his son, Sikandar Lodí, invaded that province and annexed it, in 1494.

Foundation of Agra. Sikandar held his court at Agra, which he founded about 1500 A.D. He is said to have prohibited pilgrimages to the Hindus throughout his dominions. He died in 1516, and was succeeded by his son, Ibráhim Lodí, a haughty and vainglorious prince, who soon estranged the feelings of the nobility by slighting and insulting them.

Rebellions followed in quick succession, and Jaunpur regained its independence. Daulat Khán Lodí, the governor of the Punjab, invited Bábar, the Sultán of Kábul; to invade India. Bábar responded to the call and took possession of Lahore. But, when he entered the province of Sirhind, he found himself opposed by Ibráhim Lodí at the head of a large

Battle of Pánipat. An obstinately contested battle was fought at Pánipat, in which Bábar obtained a complete victory, and Ibráhim lost about 40,000 men and his life (1526).

CHAPTER II.

THE KINGDOM OF BENGAL (1345-1592).

SHAMSUDDÍN Iliás Sháh declared himself independent in 1345; and Firoz Tughlak acknowledged his independence in 1355. He removed his capital from Gaur to Pánduá, where his son,

The Iliás Sháhí dynasty. Sikandar, built the celebrated Adfna masjid. Sikandar's successors were not very powerful, and Rájá Ganes deposed them and made himself master of Bengal. He reigned for eight years, and was popular with both

Rájá Ganes and his family. Hindus and Muhammadans. His son, Jadu, embraced Muhammadanism and assumed the title of Jaláluddín. His grandson, Ahmad Sháh, was

deposed and killed, owing to his unpopularity. This dynasty reigned from 1405 to 1445, in the latter

The second Iliás Sháhís. of which years, the Muhammadans restored the kingdom to the family of Shamsuddín.

Iliás Sháh. The princes of the second Iliás Sháhí dynasty, who reigned for 42 years, were weak and were often tools in the hands of the Khaujas and Habshís or Abyssinians, who became so powerful that, in 1488, they deposed the king and raised one from amongst themselves to the throne. The Hindu kings of Kamatpur and Tipará extended their boundaries at the expense of the kingdom of Bengal; and the Sharqís, though dispossessed of Jaunpur, occupied Behar.

Aláuddín Husain Sháh. Aláuddín Husain Sháh destroyed the power of the Khaujas and Habshís in 1494 and ascended the throne of Bengal. Husain had been, in early life, the servant of a Káyastha officer of the State, named Subuddhi Khán. He entertained great respect for the Hindus, two of whom, Rúp and Sanátan, held high offices under him. He destroyed the Kamatpur kingdom and made war on Orissa. He made an attempt to conquer Behar, but was opposed by Sikandar Lodí, and had to enter into a treaty with that monarch. He had two sons, Nasrat Sháh and Mahmúd Sháh, who reigned till 1536. The celebrated Sher Sháh deposed Mahmúd and became Sultán of Bengal. His descendants, expelled from Delhi, endeavoured to retain Bengal; but in this they were foiled by Sulaimán Kiráni, who became its undisputed master in 1563, and removed his capital from Gaur to Tándá, near Rájmahal.

The Kiránís conquer Orissa. Sulaimán had a general named Kálápáhár. He was originally a Hindu, but embraced Muhammadanism and became a fierce iconoclast. He led an expedition into Orissa in 1565, conquered the country, deposed the usurping monarch, Telingá Mukunda-dev, and committed the image of Jagannáth to the flames. Sulaimán died in 1572 and was succeeded by his brother, Dáúd. Dáúd quarrelled with Akbar and in three years lost his king-

dom, which was annexed to the Mughal empire in 1575. But the country was not finally subjugated till 1592; when Akbar's governors induced the Pathán chief, Isa Khán, the guardian of Osmán Kirání, to accept a Jágir in Orissa and settle there.

CHAPTER III.

THE KINGDOM OF JAUNPUR (1394-1478).

THE founder of this kingdom was Khauja Jahán, who held a high office at Delhi. Mahmúd Tughlak made him governor of his eastern provinces, with the title of Málik-us-Sharq, 'the lord of the East.' He immediately proclaimed himself independent and tried to consolidate his power and extend his dominions (1394). He bequeathed his kingdom and his title to a young man, Mubárák Sháh, whom he had adopted as his heir and who was the real founder of the Sharqi dynasty. Including Khauja Jahán, the dynasty comprised six kings, and their kingdom extended from Bengal to Delhi. They beautified their capital, Jaunpur, with splendid palaces and mosques. Though Bahlol Lodí destroyed the kingdom and annexed it in 1478, still the last king, Husain Sháh, reigned in Behar till 1494. There Sikandar Lodí defeated him, and he had to flee to Bengal, where he died in 1499. Thus the Sharqi dynasty came to an end. Sikandar Lodí destroyed many of the Sharqi edifices at Jaunpur.

CHAPTER IV.

THE KINGDOM OF MULTAN (1443-1572).

ANARCHY prevailed in the province of Multan from the time of Timúr's invasion of India to the year 1443. The kings

of Delhi, busy with affairs nearer home, had no time to look after it ; and so, in 1443, the inhabitants elected Shaikh Yúsuf as their king. He was killed by Ráy Sihara, belonging to the tribe of the Lungás, in 1445. The Lungás-

The Lungá dynasty. reigned till 1537, when the country was conquered by Sháh Husain Arghún of Sindh. It was in Akbar's reign that the Arghún kingdom was annexed to Delhi.

CHAPTER V.

THE KINGDOM OF GUZERAT (1396-1572).

FARHATUL MULK, the governor of Guzerat, having attempted to gain the good will of the Hindus by building Hindu temples, the emperor sent Muzaffar I, Sultan of Guzerat. Zafar, a converted Rájput, as governor, to Guzerat in 1391. Zafar signalised his advent in Guzerat by destroying Hindu temples and defiling places of Hindu pilgrimage. The temple of Somanáth, which had been rebuilt by Bhímdev in 1036, was again destroyed. Zafar is said to have proclaimed his independence in 1396, under the title of Muzaffar Sháh. He died in 1412, and his successor, Ahmad,

removed the capital from Anahilpattan to Ahmadabad, which he named after himself.

Foundation of Ahmadabad. He adorned it with so many splendid edifices that it is still regarded as one of the most beautiful cities in India. Ahmad had often to fight with Hushang Sháh of Málava and the Fárúkí kings of Khándeś, and was successful in all his wars. Of the successors of Ahmad, Mahmúd Bigaráh was the most powerful. He succeeded in destroying two of the most ancient Hindu principalities in Guzerat, namely, Junágarh and Champánagar, hill forts, which had both hitherto been considered impregnable. Muzaffar II, another of the kings, invaded Málava and occupied Mándú.

the capital. He was a good naval commander and fought with the Portuguese at sea.

Of the Musalman kings of Guzerat, Bahádur Sháh, who ascended the throne in 1526, was the most popular. He was a brave and intrepid soldier and quite reckless of life. Immediately on his accession he invaded Málava, which he annexed to Málava annexed. Guzerat in 1536. Ráná Sangrám Sinha having, on one occasion, assisted the king of Málava, Bahádur invested Chitor in 1529, after the death of that great king, and took it. Cannon were here used for the first time in siege operations in India. The Rájput ladies of Chitor preferred death to dishonour and burnt themselves.

Karnávati, the widow of Sangrám Sinha, in her distress, sent a 'rákhi' to Humáyún, the emperor of Delhi: that is, sought protection and fraternal affection. Humáyún, on receipt of the 'rákhi,' proceeded to Chitor for the protection of Karnávati and succeeded in expelling the governor of Bahádur. Not content with his success at Chitor, Humáyún invaded Guzerat, and pursued Bahádur to Mandesor, where he had entrenched himself. Humáyún cut off his supplies. This alarmed Bahádur so much that he fled first to Mándú, thence to Cambay, and thence to the island of Diu. Humáyún stormed the fort of Champánagar, the walls of which he scaled in person, and annexed Guzerat to his empire. But, Humáyún in Guzerat shortly after this, Humáyún's empire was itself destroyed, and Guzerat remained independent for thirty years more.

The Portuguese had long been anxious to obtain possession of Diu, near Somanáthpattan; but Bahádur Shah would never allow them to have it. When, however, he fled before Humáyún and sought the protection of the Portuguese, they compelled him to cede the place. On the fall of Humáyún's empire, Bahádur repented of what he had done and made several attempts to break off his engagement with the Portuguese. They, however, invited him to their ships,

and there he was killed, either by accident or by design, in 1557. Bahádur's death. Muzaffar III., the last king of Guzerat, made over the kingdom to Akbar and became a councillor of his court (1572). But, after nine years, he fled from Delhi, made many attempts to regain his kingdom, and passed the remainder of his unfortunate life under the protection of Ráy Sinha, a Hindu Rájá of Káthiawar.

CHAPTER VI.

THE KINGDOM OF MÁLAVA (1401-1567).

DILWAR KHÁN GHORI, a nobleman at the court of Firoz Sháh Tughlak, was appointed governor of Málava, and he took the earliest opportunity to assert his independence, in 1401 A.D.

The Ghorí dynasty. He removed his capital from Dhárá to Mándú, which his successors made a strong fort and a beautiful city. His son, Hushang, was warlike and was the founder of the city of Hushangabad. Shortly after Hushang's death, the Ghorí family became extinct, and Mahmúd Khiliji obtained possession of the kingdom. He conquered Ajmir, Kerauli, and Ranastambhapur, and endeavoured to keep the Rájputs in check. Málava enjoyed unusual prosperity under the first three Khiliji kings; but, during the civil war which ensued

The Khiliji dynasty. after the death of Násiruddín Khiliji in 1512, a Rájput chief named Mediní Ráy obtained the ascendancy in the council of Málava, and the weak king, Mahmúd II., was a mere tool in his hands. The Muhammadans resented this, and compelled Mahmúd to take steps to send the Rájputs away from the court. This involved him in such difficulties that he was obliged to take refuge with Muzaffar II., king of Guzerat, who reinstated him in his capital. Mediní Ráy thereupon fled to Ráná Sangrám Sinha,

Mediní Ráy. and a protracted struggle ensued between the Muhammadans and Rájputs for supremacy in Málava.

During the progress of this struggle, Sultán Mahmúd was on one occasion severely wounded and made captive by Sangrá́m Sinha, who placed him under the best medical treatment available and sent him to Máńdú with all the honours due to his rank. It was expected that Mahmúd would at least be generous to the family of Ráná Sangrá́m Sinha. But, immediately after the death of that brave prince, he attacked his son, who, in his distress, appealed to Bahádur Sháh, and both combined their forces to attack Málava. Máńdú was taken, and the kingdom annexed to Guzerat in 1536. The subsequent history of Málava is given in Akbar's reign.

Annexation to
Guzerat.

CHAPTER VII.

THE KINGDOM OF KHÁNDEŚ (1399-1599).

THE first prince of Kháńdeś who threw off his dependence on Delhi, was Málik Rájá Fárúkí, who claimed descent from the Khalffá Omar, and had been governor of Kháńdeś for more than thirty years. He declared his independence in 1399, but died shortly afterwards. His son, Násir, treacherously seized the impregnable fort of Aśirgarh, which had long remained in the possession of Rájás belonging to the Ahiri caste. The Fárúkís entertained the greatest reverence for the Molláhs, and, on the capture of Aśirgarh, two cities were founded in its vicinity to perpetuate the memory of two of these learned men. One of these was Jainábad and the other was Burhánpur. The latter became the capital of Kháńdeś, and is still a large city. Kháńdeś was annexed by Akbar in 1599.

The
dynasty.

Fárúkí

Foundation of
Burhánpur.

CHAPTER VIII.

THE BAHMANÍ KINGDOM (1347-1526).

THE Amiráni Sada revolted in 1337, and the Deccan declared its independence, which was acknowledged by Firoz Tughlak immediately after his accession. Husain, the general who founded this kingdom, was originally the servant of a Delhi Bráhmaṇ named Gangu, who, being an astrologer, predicted that Husain would become king and extorted from him a promise that the dynasty founded by Husain should be named after him and that he should be appointed prime minister. Husain was true to his word. He assumed the title of Husain Gangu Bahmaní, and appointed Gangu prime minister. This was the first appointment of a Hindu to such a high office under the Musalmans. The first capital of the Bahmaní kingdom was Kolburga, and the second, Bidar. The kingdom was bounded on the east by Telingána, on the south by the Krishná and the Tungabhadrá, on the west by the Konkan and the Sahyádrí range, and on the north by Málava.

Husain Gangu died in 1358. His son, Muhammad, defeated Vináyak Ráo, the brother of the king of Orangal, and obtained possession of Golkonda. On a frivolous pretext, Muhammad insulted the Rájá of Vijaynagar, who, to avenge himself, invaded the Báhmaṇí kingdom with a large army, took possession of the Doáb, formed by the Krishná and the Tun-

The Hindus and Musalmans in the Deccan. gabhadrá, and massacred the garrison of its chief city, Mukdul. The war was carried on with great tenacity on both sides ;

but the Hindus were at last defeated. The Musalmans advanced to the vicinity of the capital, and the king sued for peace. More than a hundred thousand Hindus are said to have perished in this war. Ahmad Sháh, the ninth king of this dynasty, subdued the Kákateya kingdom of Orangal in 1424, and annexed it to his dominions. But the capital and several outlying districts still

Annexation of the Kákateya kingdom.

maintained their independence by a sort of guerilla-warfare. Ahmad removed his capital to Bidar and died in 1335.

His son, Aláuddín, conquered the Konkan and compelled the petty chiefs to pay tribute. He married the beautiful daughter of the Konkan king and renamed her Parichehárá. Aláuddín was an excellent ruler. He established many hospitals and made great efforts to prevent the use of intoxicating drugs and liquors.

His son, Humáyún, appointed as his chief minister Khauja Mahmúd Gáwán, one of the most prominent names in the history of the Muhammadans in India.

It was about this time that two strong parties with opposite interests were formed in the Bahmaní kingdom. One was the foreign, and the other the Deccani, party. The former was composed of foreigners from Arabia, Persia, Turkey, and Egypt; and the latter, mostly of converted Hindus, converted Abyssinians, and the early Muhammadan settlers. Humáyún died after a short reign of three years, leaving the regency in the hands of the Queen-Mother, Mahmúd Gáwán, as representative of the foreign party, and Khauja Jahán Turk, as representative of the Deccani party. The Queen-Mother for a long time successfully administered the kingdom with the help of these two eminent men. But at last Khauja Jahán Turk sent Mahmúd Gáwán on a distant expedition, and attempted to usurp the sole authority. The king, Nizám Sháh, though still a minor, denounced him in open court as a traitor and put him to instant death. From this time Mahmúd Gáwán became the chief adviser of the Bahmaní kings. A character so unselfish, so modest, so learned, and so able is rarely found in Indian history. He came to India as a merchant and by sheer force of ability and integrity became the foremost man in the Bahmaní State. He spent all his wealth in public charities, in founding schools and colleges, in building mosques and hospitals, and in helping the learned and the distressed. He subjugated Telingána and made it a province of the Bahmaní kingdom. Up to

this time the whole sea-coast from Bengal to Guzerat was in the hands of the Hindus. But Mahmúd Gáwán, by annexing the Konkan and the Northern Circars, extended the Muhammadan power from sea to sea, and thus separated the Hindu kingdoms from one another. It was about this time that the Musalmans invaded the holy city of Kánchí, which had hitherto remained in the undisturbed possession of the Hindus. Sultán Muhammad Sháh, the thirteenth Bahmaní king, was present at the capture of this beautiful Hindu city. The fiscal arrangements of Mahmúd Gáwán, some of which are still in vogue, were excellent, and so was his organisation of the educational, judicial, and military departments. But all his noble qualities and disinterested services to the State could not save him from the malignity of the Deccani party. Nizámul Mulk, the leader of that party, presented to the king what purported to be a treasonable correspondence between Mahmúd Gáwán and the king of Orissa. This so much incensed Muhammad Sháh, that, as soon as Gáwán appeared at court, he ordered him to be put to death (1481).

His Death.

The letter was a forgery, but the king discovered the fact too late. In 1489, Yúsuf Adil Sháh declared himself independent, at Bijapur, and Imádu'l Mulk, at Berar. Nizámul Mulk now became the most powerful man at Bidar. At this time a war broke out in Telingána, and the fourteenth king, Mahmúd Sháh II., marched into the country at the head of his army. Nizámul Mulk took this opportunity of strengthening his position by distributing the royal treasure among his own partisans. When the news of this event reached Mahmúd, he ordered Nizámul Mulk to be killed, and thereupon Nizám's son, Málik Ahmad, retired to Junair, his father's jágir, and there declared himself independent in 1490. Thus Bijapur, Berar, and the Márháttá country were lost to the Bahmanís. The Northern Circars and Telingána, acquired by the bloodshed of a century, separated themselves from the main kingdom in 1512; but the dynasty lingered on at Bidar for fourteen years more, when it was

brought to an end by Amir Bárid, the chief officer of the State. Thus, within forty years of the assassination of Mahmúd Gáwán, the powerful Bahmaní kingdom. Dismemberment of the Bahmaní kingdom. was completely dismembered, and five small kingdoms, Berar, Bidar, Ahmadnagar, Golkonda, and Bijapur arose out of its ruins.

CHAPTER IX.

THE KINGDOM OF BERAR (1489-1572).

FATEH ULLA IMÁD SHÁH established an independent kingdom in Berar in the year 1489. He was a converted Hindu from Karnát; and Mahmúd Gáwán, his patron, had appointed him governor of Berar. He made Gwailgarh, one of the most picturesque hill forts of India, his capital.

The kingdom of Berar.

The Bahmaní kings made no effort to re-conquer Berar; but the kings of Ahmadnagar were their great enemies, and, to escape from their hands, the descendants of Fateh Ulla had to acknowledge the supremacy of Bahádur Sháh, the king of Guzerat. The Muhammadan and Hindu kings of the Deccan and Southern India often entered into hostilities and alliances with their neighbours on no fixed principle. All the Muhammadan powers of the Deccan made common cause against the powerful Hindu king of Vijaynagar in 1565, and the king of Berar acted in concert with them. But, on the destruction of that Hindu kingdom, the king of Bijapur tried his best to appropriate the whole of it, and, as a set-off, advised the king of Ahmadnagar to conquer and annex Berar. In this the king of Ahmadnagar succeeded, and Berar ceased to be an independent kingdom (1572).

Its annexation to Ahmadnagar.

Turfán Khán, the minister of Berar, sought and obtained protection from Akbar, and thus brought about the absorption not only of Ahmadnagar, but of the other kingdoms also of the Deccan, into the Mughal empire.

There were five kings of this dynasty. The capital was latterly removed from Gwalgarh to Ellichpur, where the ruins of the palaces and mosques built by them are still to be seen.

CHAPTER X.

THE KINGDOM OF BIDAR (1526-1609).

AFTER the death of Mahmúd Gáwán, Kásim Bárid became supreme at Bidar, the capital of the Bahmaní kingdom. His son, Amir Bárid, expelled the Bahmaní kings from Bidar and made it an independent principality ; and his son, Ali Bárid, assumed the title of Sháh. The Bárids were able but unprincipled rulers. Kásim and Amir were treacherous, intriguing, and of a restless disposition. The Bárid Sháhs brought ruin on themselves by their bad character, and soon became absolutely dependent on the powerful kingdom of Bijapur. The family lingered on till 1609, when Bidar was annexed to the Mughal empire. There were seven kings of this dynasty, the last four of which were men of no note.

CHAPTER XI.

THE KINGDOM OF AHMADNAGAR (1491-1636).

NIZAMUL MULK was born in the family of a well-to-do Bráhmaṇ at Puttri, in Berar. He was made a captive and converted to Muhammadanism. Mahmúd Gáwán, who encouraged real worth wherever found, raised him to high offices and made him the governor of Junair. The Decani party, on the death of Khauja Jahán Turk, made him their leader. How he brought about the death of his distinguished patron, has already been stated. He, too, died a violent death in the course of a few years. His son, Ahmad, retired to Junair and declar-

ed himself independent. He removed his capital from Junair to Ahmadnagar, which he founded and named after himself. The Bráhmaṇ relations of Ahmad, hard pressed by the king of Berar, sought his protection, and this led to perpetual hostilities between the two kingdoms. In 1527 Bahádur Sháh, king of Guzerat, in order to protect his new dependent, the king of Berar, invaded Ahmadnagar and compelled Burhán Nizám Sháh to acknowledge his supremacy. But, in a short time, Burhán succeeded in throwing off the yoke, and entered into an alliance with the Rájá of Vijaynagar for the partition of the Bijapur State. In this he was unsuccessful, and the king of Bijapur in revenge, allied himself with the Hindu king and harassed Husain Nizám Sháh, Burhán's son and successor.

Battle of Táli-kot.

In 1565 all the Deccani Musalman States jointly led a powerful army into Vijaynagar and completely destroyed it. But the subtlety of Husain prevented any of the belligerent parties from profiting by the ruin of the Hindus. As already related, he himself seized Berar. The kings of Ahmadnagar conquered and annexed many of the Márháttá hill-forts in the Konkan and the Sahyádrí. They appointed Hindus to high offices in the State: for instance, one Kumár Sen was for a long time Peshwa at Ahmadnagar. In Ahmadnagar, as in the other Deccan kingdoms there were two parties, one of foreigners, and the other of Deccanis. During a civil war, consequent on the death of the eighth king, in 1594, one of these applied for aid to Akbar, who sent a powerful army against Ahmadnagar, which invested the capital and was induced

to retire only by the cession of Berar. Chánd Bibi Sultáná, a Princess of Ahmadnagar married to one of the kings of Bijapur, displayed such heroism in the wars with the Mughals as astonished all India, and it was not until her sad death at the hands of her own troops that the Mughals succeeded in capturing Ahmadnagar, in 1603. Even after the capture of the capital, the dynasty ruled over a great portion of its territories and founded

a new capital at Khirki, now Aurangabad. Málik Ambar, an Abyssinian, supported the tottering fortune of this dynasty

Málik Ambar. in its last days. The fiscal arrangements made by him were admirable and are still in force in some places. The family became extinct in 1636, and the country was annexed to the Mughal empire. There were twelve kings in this dynasty, under whose fostering care the great Márháttá families, which played so important a part in the subsequent history of India rose to power.

CHAPTER XII.

THE KINGDOM OF GOLKONDA (1512-1688).

KUTBUL Mulk, appointed governor of Telingána by Mahmúda Gáwán, severed his connection with Bidar in 1512. His

The Kutb family ruled for a hundred and seventy—
Sháhs of Gol- six years, and could boast of some unusual—
konda. ly long reigns. It is remarkable that none of the kings of this family died a natural death.

The Kutb Sháhs did not, as a rule, mix much in the politics of the kings of the Deccan ; but they quietly conquered one Hindu city after another and extended their power to the south and to the east, without exciting the jealousy of the neighbouring States. They annexed Rájmahendrí, the capital of the Drávida country as well as the far-famed city of Orangal. Their capital was Golkonda. But, the place proving very unhealthy,

Hyderabad the capital was removed to Hyderabad. The—
made the capital. Kutb Sháhs were of great help to the—
Deccani kings in their war with Vijaynagar

in 1665. The fifth king, Abdullá, had a very powerful minister in Mir Jumlá, who came to India as a trader and rose to the foremost position in the State of Golkonda. The king employed him in conquering and subjugating small Hindu

Mir Jumlá. principalities in Karnát, a task in which he—
achieved great success. This excited the—

jealousy of his sovereign, who determined to ruin him. But Mir Jumlá sought the protection of Prince Aurangzeb, then engaged in the conquest of the southern kingdoms. The protection was granted, and Aurangzeb employed Mir Jumlá in weakening the Kutb Sháhí kings. The dynasty continued for thirty years more; the kingdom was annexed to the empire of Delhi in 1688.

CHAPTER XIII.

THE KINGDOM OF BIJAPUR (1489-1688).

OF all the kingdoms that arose out of the ruins of the Bahmaní empire, Bijapur was the most powerful. It was founded by Yúsuf Adil Sháh, a scion of the Imperial family of Constantinople. He had some claims to the throne, and would have been assassinated while an infant, had not his mother succeeded in sending him to Persia. India was then a field for the wildest adventure to the Muhammadans, and so Yúsuf came to India and sold himself as a slave to Mahmúd Gáwán. That discriminating statesman, charmed with his ability, address, and other good qualities, adopted him as his son, raised him to the position of commander-in-chief of the Bahmaní forces, and conferred the province of Bijapur on him as a jágir. On the death of Gáwán, Yúsuf retired to Bijapur, and in

Yúsuf Adil Sháh. a short time made himself king of that place. He married the sister of a Hindu feudatory, Mukund Ráo, and thus initiated that policy of contracting matrimonial alliances with Hindu chiefs which the Mughal emperors afterwards followed, greatly to their advantage. The lady whom he married, is known in history as Bubují Khánum. Yúsuf tolerated all religions. Hindus he not only tolerated, but raised to high offices in the State. He adopted Marathí as the language of the court; but his long residence in Persia made him partial to the Shiyás, and he adopted the

Shiyá as the State religion of Bijapur. The Sunnis of India took umbrage at this and formed various plots to ruin the interests of his family. But Yúsuf's son and successor,

Ismail Sháh, though a minor when he ascended

the throne, soon exhibited signs of extraordinary physical and intellectual powers, and Bubují Khánum was a lady of remarkable abilities. The Deccani Musalmans, who were disloyal to the Adil Sháhí dynasty, were gradually removed from their offices and their places filled by foreigners. The restless Amir Bárid was always plotting against Ismail; but, when an opportunity presented itself, the latter led a powerful expedition against Bidar, captured the city, and made Amir Bárid prisoner. From that time the Bárids ceased to have an independent political existence, though Amir Bárid was generously restored to his kingdom. Burhán Nizám Sháh of Ahmadnagar married the sister of Ismail; but this connection did not prevent the two States from coming into hostile contact, during the course of which Ismail signally defeated his brother-in-law. Shortly afterwards, the relatives came to an understanding that one should conquer Berar and the other Golkonda. But, in the vicinity of Golkonda, Ismail caught malarious fever, of which he died in 1534. Ismail abolished the Shiyá religion in Bijapur. He strengthened the fortifications of his capital and beautified it with magnificent buildings, which still excite admiration.

On the death of Ismail, Bubují Khánum raised Ibráhim Adil Sháh to the throne. Ibráhim, who had constantly to fight against the kings of Ahmadnagar and Vijaynagar, died in

Battle of Tálíkot. 1557. His son, Ali Adil Sháh, in alliance with Rám Rájá of Vijaynagar,

invaded Ahmadnagar, in 1558. In this war the Hindus are said to have so insulted and ill-treated their Muhammadan enemies that a feeling of intense indignation was aroused among Muhammadans of all classes; and the five kingdoms of the Deccan made common cause against them. They led an immense army into Vijaynagar, and,

n 1565, defeated Rám Rájá in the sanguinary and decisive battle of Tálíkot, in which he was slain and the Hindu capital sacked and destroyed. Ali Adil Sháh was assassinated in 1579.

On his death, his wife, Chánd Sultáná, became Regent on behalf of his minor son, Ibráhim, but she experienced great difficulty in governing the kingdom. The foreign and Deccani parties in the State often fought with each other and obtained the help of the neighbouring States in their conflicts. Disgusted with the state of things, Chánd Sultáná retired to her paternal kingdom, Ahmadnagar, her heroic struggles against difficulties at which place have already been narrated.

Ibráhim Adil Sháh governed Bijapur with a strong hand; but the Nizám Sháhís were always a thorn in his side; and he therefore contracted an alliance with Akbar, when that monarch resolved upon the conquest of Ahmadnagar. Three kings reigned in Bijapur after Ibráhim. The Márháttás became powerful during their rule, and Sivají established the kingdom of Satára. Bijapur was merged in the Mughal empire in 1686.

CHAPTER XIV.

STATE OF INDIA UNDER THE PATHÁNS.

THE Pathán empire of Delhi began to decline from the time of Muhammad Tughlak, and in fifty years was completely destroyed. Out of its ruins arose a number of independent Muhammadan kingdoms. The Pathán emperors held India by something like military occupation. They occupied the great cities, established colonies, either of Afghán tribes or of foreign mercenaries, and left the rest of the country to govern itself. They collected taxes from the tracts of country held immediately under them, and tribute from Hindu Rájás.

who acknowledged their supremacy; but they seldom interfered in social, religious, or municipal matters, which the Hindus managed in their own way. The Patháns checked risings of the Hindus and protected the country from foreign invasion, but passed the rest of their time in the pursuit of pleasure.

But with the establishment of the small kingdoms a change took place. The Musalman rulers were compelled by the necessities of the times to mix with the Hindus and to entrust them

The policy of the small kingdoms.

with offices of responsibility in the State. Where the influence of the Molláhs was strong, as in Guzerat, the Hindus were often persecuted, their temples destroyed, and pilgrimages prohibited. It is said that the various places of pilgrimage in northern India, except Benares and Purí, disappeared under the Muhammadan rule. Kurukshetra, Prabhás, Vrindávan, and Ayodhyá, had to be re-established in the sixteenth century as places of pilgrimage. Persecutions of the Hindus did not result in their wholesale conversion.

The aboriginal races and the followers of Buddhist monks often embraced Muhammadanism in large numbers. The Telis and Joláhás of the North-Western Provinces, and the Nikáris, Pájáris, Patuás, and other castes in Bengal were converted about this time. They, however, received their Muhammadanism, not from the Molláhs, or orthodox Musalman theologians, but from Pírs (saints), Fakirs (mendicants), and other holy men, who never found much favour with the orthodox classes of Musalmans.

Conversion to Muhammadanism.

The majority of the Hindus remained what they were, in spite of the persecution of the Molláhs and the persuasion of the Pírs and Fakirs. The Hindus had no kings in the plains; but

How the Bráhmans governed the Hindus.

these were the cradle of Hindu civilisation, and so the Bráhmans, in the absence of sovereign power to protect their religion, had recourse to strict social and domestic regulations. It is a remarkable fact that all their *Smṛiti* compilations were made after the Muhammadans had obtained a footing in India.

Mádhavácháryya, Viśveśvar Bhatta, Chandeśvar, Váchaspati Miśra, A'cháryya Chúrámáni, Pratáprudra, Raghunandan, and Kamalákar all flourished during this period, and fixed Hindu manners and customs in different parts of India. That the Hindus have up to this time succeeded in maintaining their separate existence as a distinct people, is owing entirely to the strict regulations made by these far-seeing Bráhmaṇ organisers.

During the Patháṇ period; Hindu society underwent another great revolution. The Musalmans are strict monotheists, and their contact produced amongst the Hindus a number of reformers who preached monotheistic doctrines. These reformers were not much opposed to Hindu social, domestic, and other regulations; they simply availed themselves of the liberty of conscience which Hindu society grants in spiritual matters, and preached monotheistic doctrines more or less approaching the ideas of their rulers. As in the fifth and sixth centuries before the Christian era, so in the fifteenth and sixteenth centuries after it, the reformers persuaded men to renounce the world. Thus the Hindu community was again divided into two classes of teachers, the Bráhmaṇs and the mendicants. The latter, in the fifth century before Christ, were not monotheists, while in the fifteenth century they were so. Like the Buddhists and Jainas, the later reformers made the several vernaculars the medium of communication with the people and raised many of the dialects to the dignity of literary languages. The followers of Chaitanya improved Bengali; those of Nának, Punjabi; those of Kavira, Hindí; and those of Tukárám, Marathí.

BOOK V.

SMALL HINDU KINGDOMS.

CHAPTER I.

THE KINGDOM OF VIJAYNAGAR (1336-1565).

THE dismemberment of the Pathán empire gave rise to many Muhammadan kingdoms within its boundaries. But it is a remarkable fact that, beyond these boundaries, many Hindu States rose to opulence and power about the same time. The principal of these were Vijaynagar in southern, Mewar and Bághelkhund in central, and Orissa in eastern, India. These States had to engage in constant wars with their Muhammadan neighbours to maintain their independence.

Of these Hindu States the kingdom of Vijaynagar was the chief. Shortly after the overthrow of the Hoyśála Balláls of Dvárasamudra by Málik Káfur, the general of Aláuddín Khiliji, the Muhammadans overran the whole of Southern India, from Rámeśvara to Malabar; and this part of the country remained for a time in a state of utter confusion and anarchy. The Delhi emperors were not in a position to control these distant dependencies directly. But they sent out governors; and these governors, as well as representatives of old royal families and ambitious soldiers of fortune, tried to establish their own supremacy, or at least to appropriate a slice of the immense territory thus suddenly placed under their control. The kings of Vijaynagar established their supremacy about this period.

Anarchy in
Southern India.

The founder of the family was Bukka. His son, Sangama, and his grandsons, Harihar and Vira Bukka, ruled Southern India from 1336 to 1379. In the extensive empire thus

The Bukka family of Vijaynagar.

created out of the ruins of the old dynasties, they completely re-organised Vedic Hinduism. The prime minister of Harihar and Vira Bukka was the great Mádhavácháryya, the commentator of the Vedas and the compiler of a vast number of treatises on all conceivable subjects connected with their study. He was the leader of the revival

Revival of Vedic religion.

of the Vedic religion, and was not only a great scholar, but a great general also; for he expelled the Musalmans from Goa. The Bahmanis invaded Vijaynagar during the reign of Harihar II., the son of Vira Bukka, and hostilities between the two powerful kingdoms, professing two different religions, were of constant occurrence.

Abdur Razzak, the ambassador of the king of Samarkand, was struck with admiration at the magnificence of the city of Vijaynagar in 1444. He also speaks highly of the manners of the court. Deva Ráy II., the great-grandson of Harihar II., appears to have been the last king of the Bukka family. A period of anarchy followed his death, during which each of the ministers tried to make himself supreme. At last one of them, Narasinha, succeeded in destroying his competitors

The Narasinha family.

and ascending the throne; and his family rose to greater power and influence than that which had preceded it. Narasinha's

son, Krishnadev Ráy, reigned from 1509 to 1530, and the whole of Southern India acknowledged his supremacy. His son, Achyuta Ráy, reigned from 1530 to 1542. Achyuta had three sons, Sadásiva, Rám Rajá, and Tiru Malla. Sadásiva being a man of a quiet disposition, his brothers acted in his name just as they liked. Rám Rajá was a great warrior. He joined the king of Bijapur in invading Ahmadnagar and acted with great barbarity towards his Muhammadan enemies. The Muhammadan powers resented his conduct by jointly leading

an expedition against Vijaynagar and completely destroying the power of Rám Rájá, as already stated. The

The Battle of Talikot. capital was so completely destroyed that

Sadásiva, who survived its destruction for four years, had to remove his court to Pennákonda, where his brother, Tiru Malla, reigned for a long time. Venkatapati, the son of Tiru Malla, removed the capital to Chandragiri. His viceroys governed Madurá, Tanjore, and other provinces. From

Venkatapati IV., the English obtained the site of the present city of Madras in 1639.

The fall of the family. The pensioned chief of Annegundi is the representative of the Narasinha dynasty of Vijaynagar.

CHAPTER II.

THE KINGDOM OF REWA (1250-1895).

It has already been stated that the Bághelás became the rulers of Guzerat after the fall of their relatives, the Chálúkyas, and that they reigned there for more than a hundred and twenty years. A branch of this family migrated to what is modern Bághelkhund, and gradually established an extensive kingdom. Dalakeśvar and Malakeśvar of this family preserved the integrity of their possessions by defeating the emperor, Bulban, in battle. The family aggrandised themselves at the expense of the Gonds and of the Chedis of Tripurí. During the decline of the Delhi kings, they annexed certain Muhammadan districts and converted Muhammadan musjids into temples, in one of which an Arabic inscription is still an object of worship to the Hindu population. The Bághelás had to carry on a severe contest with the Sultáns of Jaunpur for the possession of Kálpi, which was at last wrested from them. Sikandar Lodí, Bábar, and Akbar treated the Bághelás with great respect. Miyán Tánsen, the chief musician of Akbar's court, began his career as the musician

of Rámchandradev, one of the Bághelá kings. Their original capital was Bandogarh ; but it was afterwards removed to Rewa, whence the Bághelá kings still continue to rule over their ancient possessions.

CHAPTER III.

THE KINGDOM OF MEWAR (750-1895).

OF the Rájput principalities, Mewar never submitted to the Muhammadans. Its early history is lost in obscurity. The Ránás of Mewar claim descent from Rám, but some are of opinion that they are not of pure Hindu origin. The founder of the tribe was Guha. Báppá Ráol, who distinguished himself in the defence of Chitor against the Muhammadans under Kásim, was the founder of the dynasty. Samara Sinha of their family is said to have married the sister of Prithví Ráy and died by his side at the battle of Tiráorí in 1193. Padminí, the queen of one of the princes of Mewar, was celebrated for her beauty, and the fame of it infatuated Aláuddín to such a degree that he demanded her of her husband. This led to a fierce conflict, in the course of which Aláuddín succeeded in destroying Chitor, the capital of Mewar ; but he succeeded neither in gaining possession of the person of Padminí, who, at the last moment, saved her honour by plunging into the fire, nor in subduing the stubborn spirit of the Rájput king, who fled alone into the mountains. The Musalmans soon lost Chitor, as Hambíra, a scion of the old royal family, regained it. Of the descendants of Hambíra, Kumbha and Sangráma Sinha were the chief. Mahárána Kumbha had to fight against the united hosts of Málava and Guzerat, but he succeeded in expelling the combined armies, and preserving the integrity of his possessions. The Musalmans having about this time gained possession of Gya, the kings of Mewar led a crusade

against them. Ráná Sangrá́m Sí́nha was an enemy of the kings of Delhi; and he is said to have won sixteen battles.

Sangrá́m Sí́nha. against the Musalmans. He meditated for a long time the expulsion of the Musalmans from Madhyadeś, the holy land of the Hindus; and the disunion of the Muhammadan kings and the weakness of Ibrá́him Lodí were circumstances favourable to his design. He, therefore, gladly aided Bábar against Ibrá́him Lodí, never thinking that Bábar would try to establish a dynasty in India. But when, after the battle of Pánipat, Bábar gave unmistakable indications of his intention of founding an empire in India, the Mahárá́ná lost no time in opposing him. He proclaimed war against him and made immense preparations, but was defeated with great slaughter in the battle of Sikri, near Agra, in 1527. Bábar, though greatly weakened by so fierce a contest, wisely determined to follow up his success by the capture of Chanderí, the stronghold of Mediní Ráy. The death of these two great generals, shortly after the battle of Sikri, ruined for ever the hope of Rájput supremacy in India.

The story of Bahádur Sháh's seizure of Chitor has been already given in Book IV. Chap. V. After Humáyún's fall, however, Bahádur again invested Chitor and destroyed the city. Akbar twice besieged and destroyed it. It was for this reason that the later Ránás relinquished Chitor, and established their new capital at Udaypur, one of the most inaccessible points of the Aravallí range, into which the Mughals

Foundation of Udaypur. never succeeded in penetrating. The subsequent history of Mewar is intimately connected with that of the Mughal empire, and will be given in Book VI.

CHAPTER IV.

THE KINGDOM OF ORISSA (1050-1565).

THERE was for a long time a small principality in the southern Márháttá country, ruled over by a family named Kangu, which in Sanskrit would be Ganga. Their possessions were small, and they had often to submit to powerful neighbouring sovereigns. In the eighth century of the Christian era, a

Ganga Conquest of Orissa. branch of this family established itself in Kalinga and extended its power and influence. Rájarája of this dynasty married the

daughter of the great conqueror, Rájendra Chola. Chola Gangadev, the issue of this marriage, conquered, between 1081 and 1118, the kingdom of Utkala, and built the celebrated temple of Jagannáth at Purí to commemorate

The temple of Jagannáth. his conquest. The temple was beautified and the worship arranged by Ananga Bhímadev, the fifth king of the dynasty.

One of his descendants, Narasinhadev, invested the city of Gaur during the reign of Aláuddín Khiliji and greatly harassed the Musalmans of Bengal. It is said that the Uriyás obtained possession of Bengal down to Trivení, the sacred *ghat* of which is popularly attributed to the Hindu kings of Orissa.

Pratáprudradev of this dynasty was a great patron of literature. During his reign Chaitanyadev lived at Purí and preached his celebrated doctrine of *Bhakti* (devotion). Pratáprudra became a disciple of Chaitanya and introduced his religion into Orissa. Shortly after the death of Pratáprudra, there was a revolution in Orissa, which placed Mukundadev, an inhabitant of Telingána, on the throne.

Conquest of the country. The change of dynasty was followed by national weakness, taking advantage of which, Kálápáhár, the general of Sulaimán, invaded Orissa and annexed it to the kingdom of Bengal in 1565.

CHAPTER V.

THE PORTUGUESE IN INDIA.

ALL the races that had, from a period of remote antiquity, entered India, had come by land. But, by the end of the fifteenth century, the people of Western Europe had begun to come by sea. Their first object was trade, and their second, conquest. The Portuguese, who were known in India by the term *Firingi*, came first. After them came the people of Holland, known as the *Olandáz*. Then came the English, and last of all the French, who are known as the *Farásis*. From the time of Alexander the Great, the people of Eastern Europe had held commercial relations with India. During the ascendancy of the *Khalífas* the Arabs appropriated the trade of India and that of the Indian Archipelago. They used to sell, at a very high profit, Indian products, such as silk and cotton piece-goods and spices, to the merchants of Venice and Genoa, who carried them to western and northern Europe, where they made an immense profit, the trade being almost a monopoly of these two republics. The English, French, Portuguese, and other nations were anxious to do away with this monopoly; but the only way to India, hitherto known, lay through the Mediterranean and the Red Sea. Venice and Genoa were masters of the Mediterranean and the Arabs were supreme in the Red Sea; and so the only resource left to the people of Western Europe was the discovery of a new route. Some thought that they would reach India by crossing the sea westwards. The expeditions that were sent out in search of the western route, however, did not discover India, but a far larger continent. The discoverer, Columbus, believed it to be India, and so it was named New India, or the West Indies, and the copper-coloured aborigines were named the West Indians. Others thought that they would reach India by a north-western route, and many expeditions were fitted out for its discovery, but without

The Western
route.

much result. Some again thought of reaching India by doubling the southern extremity of Africa. These at last succeeded. Vasco de Gama, a celebrated navigator of Portugal, doubled the Cape of Good Hope in 1498, and succeeded in reaching India. He landed at Calicut, then governed by a petty chief with the title of Zamorin, who was very much afraid of his powerful neighbour, the king of Vijaynagar. The Arab merchants, naturally jealous of the Portuguese, induced the Zamorin to set his face against them; but the kings of Cochin, Kananar, and Quilan favoured the Portuguese, and their trade began to flourish. The Portuguese, however, came to the conclusion that, unless they ruined the Arabs, they would never profit by their Indian trade; and, acting under this impression, they sent a powerful fleet to India. In 1507 the kings of Bijapur, Guzerat, and even of Egypt sent powerful fleets to oppose the Portuguese, who, however, succeeded in gaining a decisive victory. Within three years of this, they occupied Goa, belonging to the kingdom of Bijapur, but they were afterwards expelled. They returned, however, in the course of a few years, re-occupied the place, and made it the capital of the Portuguese possessions in the Indian Seas. The two great Portuguese viceroys were Almeida and Albuquerque. After this event the Portuguese directed their attention to the extension of their commercial and political influence in the eastern Peninsula and in the eastern Islands.

Route round the
Cape of Good
Hope.

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BOOK VI.

THE MUGHAL EMPIRE.

CHAPTER I.

BÁBAR (1526-1530).

BÁBAR was descended on his father's side from Timúr, and on his mother's from Changíz Khán. He lost his father at the age of twelve and succeeded him as king of Farghána. Even at that early age he twice seized Samarkand, then the capital of the Turkish empire. The Uzbeks were at this time becoming very powerful in Central Asia. They expelled him first from Samarkand and then from Farghána. Bábar fled to Balkh, whence the people expelled his cousin and made him king, but the Uzbeks drove him even from this place, and he determined to flee to Kábul. He suffered much while crossing the Hindukúsh in the depth of an unusually severe winter; but at last he succeeded in reaching Kábul, almost alone, his followers having perished in the snow. The Kabulis expelled his uncle's son and made him king. The Uzbeks were at this time involved in a serious war with the kings of Persia, and thus were not in a position to give him trouble at Kábul, where he reigned in peace for some time. Though he had suffered much and undergone many changes of fortune, yet he was only twenty-three when he became the ruler of Kabul, in 1504. He reigned for twenty-two years in Kabul before he invaded India.

Daulat Khán Lodí, the governor of the Punjab, disgusted

with the slights and insults heaped upon the Pathán nobles by Ibráhim Lodí, invited Bábar to invade India, which he did, as has already been described. The battle of Pánipat made him master of an extensive territory, from the western limits of Bengal to the eastern boundary of Persia. The Patháns attempted to set up a new kingdom at Jaunpur under the leadership of Daryá Khán Loháni. On hearing of this, Bábar set out for Jaunpur and defeated him. In this expedition he obtained possession of Benares and Patna. His son, Humáyún, tranquillised and settled Oudh.

Destruction of the Pathán power.

Ráná Sangrá́m Sinha, jealous of the power which had thus suddenly sprung up on the ruins of the Lodí dominions, espoused the cause of a Pathán Sardár and invaded the kingdom of Bábar. Bábar knew the Ráná's power, and was not a little dismayed at the immense preparations that were being made against him. The battle of Sikri (1527), which followed, has been already described in Book V. Chap. III. Bábar died in 1530 A. D.

And of the Rájput power.

In northern Hindusthán, the Rájputs and the Patháns had contended for supremacy for many generations. Bábar destroyed the Pathán power at the battle of Pánipat, and the Rájput power at the battle of Sikri.

CHAPTER II.

HUMÁYÚN (1530-1540).

BÁBAR had four sons. The eldest, Humáyún, ascended the throne of Delhi; the second, Kámrán, became the ruler of Kabul and Kandahár. To these territories Humáyún added the Punjab. This was an impolitic step, as it cut off Humáyún and his brother. Hindusthán from those mountainous regions from which the Musalman emperors drew their supply of soldiers. Humáyún gave his other two brothers the governments of different provinces of India. Humáyún's

brother-in-law plotted against his life ; but the plot was discovered, and he fled to Bahádur Sháh in Guzerat. A Lodí chief also took refuge with that monarch. Rání Karnávatí of Mewar, about this time, sought the protection of Humáyún against him. All these circumstances combined to induce Humáyún to lead an expedition against Bahádur. (*See Book IV. Chap. V.*).

In the eastern provinces of the empire of Delhi, Sher Khán, a Pathán chief, had become very powerful. He belonged, like Muhammad Ghorí, to the Sur tribe. Sher Khán's father had obtained a jágir from one of the kings of Jaunpur, at Sasseram, in Behar. In early youth, Sher studied Persian history and Persian poetry with distinguished success at Jaunpur.

His early life. Then he became a soldier of fortune, serving any master who would pay him well, whether Mughal or Pathán. He entered the service of Mahmúd Lodí, the son of Sikandar Lodí, who made himself master of Behar in 1529. Bábar defeated Mahmúd Lodí and appointed Jalál, the grandson of Daryá Khán, to the government of Behar. Jalál being a minor, his mother, Dudu, was appointed Regent. Sher Khán was a great favourite of Dudu, and he soon made himself master of the entire province of Behar. He

Conquest of Behar and Bengal. treacherously obtained possession of the two strong hill forts of Rhotás and Chunar.

Thus secure in the possession of Behar, he invaded Bengal and took possession of it. Mahmúd, the king of Bengal, sought the protection of Humáyún, who, flushed with his recent successes in Guzerat, readily espoused his cause, declared war against Sher Khán, and invested the fort of Chunar. It took him several months to get possession of it ; during which Sher Khán consolidated his power in Bengal. Humáyún then occupied Patna and Gaur without opposition, while Sher Khán concealed himself in the jungles. The rains now set in, with great violence in Bengal ; the whole country became inundated, and Humáyún's

retreat was cut off. Sher Khán then issued from his hiding-place, occupied Behar, Benares, and Chunar, and invaded Kanauj and Jaunpur. Humáyún was reduced to the greatest straits; and, as soon as the rainy season ended, he commenced his retreat from Gaur to Agra. He met Sher Khán at Baxar (1539).

Battle of Baxar. Both parties entrenched their camps and waited for an opportunity to engage. Sher Khán, leaving his camp pitched where it was, attacked Humáyún with his entire army from the rear. Humáyún's soldiers, thinking that they were attacked on both sides, were panic-stricken and fled. Humáyún plunged into the Ganges on horseback; the exhausted horse sank in the river; but a water-carrier saved Humáyún's life by giving him a little space on the inflated skin on which he was crossing the stream, and he at last succeeded in reaching Agra, where his brothers were busily engaged in concerting plots against him. His presence disconcerted them, and he began to make fresh preparations for war. Meanwhile Sher Khán took possession of Bengal and collected a large army to invade the Mughal dominions. The armies met in the vicinity of Kanauj, where Humáyún was defeated in a sanguinary battle and compelled to flee from India with his family. Kámrán made peace with Sher Khán

Conquest of Hindusthán. by making over the Punjab to him. Thus the Pathán empire was for a second time established in India, when Sher Khán ascended the throne of Delhi under the title of Sher Sháh in 1540 A. D.

CHAPTER III.

SHER SHÁH (1540-1545).

ON obtaining possession of the Punjab, Sher Sháh erected a strong fort at Rhotás, on the Jhelum, in order to prevent an invasion of Hindusthán from Kabul. In the following year he

Siege of Ráysin. conquered Málava and invested the strong hill fort of Ráysin. The garrison sur-

rendered, on condition that their lives and properties should be spared; but, in violation of the terms of capitulation, he put the whole of them to the sword. The next year he invaded Márwar, and, in order to sow dissensions in the enemy's camp, sent a number of forged letters to the Rájá, throwing suspicion on one of the most powerful of the Márwar chiefs. The

War against
Márwar.

chief collected his tribesmen, 12,000 in number, and attacked Sher Sháh so furiously that his camp was thrown into disorder and his life endangered. He succeeded, however, in repelling the attack and declared that he had nearly lost the empire of India for a handful of *jowar* (millet, the only crop that then grew in Márwar). The following year he invested the fort of Kálanjara. The last Chandel king of the place, Kírtti Sinha, defended it obstinately. Sher Sháh offered him terms of capitulation; but his character for treachery was

Siege of Kálan-
jara.

now well known, and Kírtti Sinha placed no confidence in his overtures, but kept up an incessant fire from the ramparts. A cannon ball struck his magazine and caused a terrible explosion, and Sher Sháh, who was near, was so severely scorched that he died a few hours afterwards. Sher Sháh's son, Salím, took Kálanjara and put an end to the Chandel dynasty.

Sher Sháh was the son of a petty Jágirdár. By dint of extraordinary perseverance and force of character, he made

Sher Sháh's
character.

himself master of the whole of Hindusthán. He was an able ruler. He constructed a highway from Gaur to Rhotás, in the Punjab, planted it on both sides with trees, excavated wells and constructed *serais* at convenient distances. He fixed the land revenue at a fourth of the produce and introduced a system of post horses.

CHAPTER IV.

SUCCESSORS OF SHER SHÁH (1545-1556).

THE eldest son of Sher Sháh being a man of weak intellect, the Pathán nobles raised his second son, Salím, to the throne. Salím ruled wisely for nine years. On his death, his brother, Muhammad, put his son to death and ascended the throne. Adili. Muhammad was a man of licentious character and fond of low company. He was popularly known as Adili.

Himu was a poor Hindu who kept a shop at Delhi. He was very ugly and deformed; but he became a great favourite of Adili, who placed him in charge of all the affairs of the State, and he managed them with success. A rebellion having broken out in Chunar, Adili and Himu proceeded to that place and quelled it. But in the meantime Ibráhim Sur, a near relation of Adili, took possession of Agra and Delhi, and Sikandar Sur, of the Punjab. Ibráhim, on gaining possession of Delhi, proceeded eastwards to oppose Himu, but was defeated and put to flight. Muhammad Sur, the governor of Bengal, rebelled at this time; but Himu suppressed the rebellion and made excellent arrangements for the good government of the province.

While Himu was engaged in the east, Humáyún, emboldened by the weakness of the Sur dynasty, and taking advantage of the dissensions that prevailed in Hindusthán, invaded the Punjab, expelled the governor of Sikandar Sur, and entered Sirhind. There he defeated Sikandar and took possession of Agra and Delhi without opposition in 1555 A. D.

Humáyún re-conquers Delhi. But Humáyún was not destined to enjoy his new kingdom long. Within six months of his occupation of Delhi, he slipped on the polished marble steps of his library, and, falling to the ground, sustained a shock from which he died in the course of a few hours.

Himu was already approaching Delhi with 30,000 disciplined troops, when he heard the news of Humáyún's death, which he took to be a good omen. He obtained possession of Agra without difficulty; expelled Humáyún's garrison from Delhi, and assumed the title of Mahárájádhirája Vikramáditya. Without losing much time, Himu advanced towards the Punjab, where Humáyún's famous son, Akbar, then only fourteen years of age, was watching the progress of affairs in Hindusthán. On hearing of the advance of Himu, he convened a council of war, in which every one advised him to retrace his steps to Kabul. But Akbar, though young, did not relish this advice, and voted with his guardian, Bairám Khán, for an advance. Himu's army far outnumbered that of Akbar; yet the latter boldly resolved on attacking him at Pánipat. Himu displayed consummate generalship; but he was defeated, owing to the rashness and turbulence of his Pathán soldiers, and was taken prisoner (1556). When he was led into the presence of Akbar, Bairám placed an unsheathed sword before the young Prince and asked him to cut off the head of the infidel and assume the title of Gházi. Akbar touched the forehead of Himu with the sharp edge of the sword and withdrew it; but Bairám severed the head from the body at one stroke. Thus perished Himu, who was a genius in both military and civil affairs. At the time of his death his master, Adili, was residing at Chunar. He died in a war against his rebellious governor of Bengal.

CHAPTER V.

AKBAR'S MINORITY (1556-1560).

WHEN defeated at the battle of Kanauj and forced to flee from his kingdom, Humáyún made an attempt, with the wreck of his army, to conquer Sindh, then ruled by the Arghún family, which nominally acknowledged the suzerainty of Humáyún's flight through the Delhi. In the course of two years, his slender resources were exhausted, and he

gave up all hope of conquering Sindh. Without money and without resources, the ex-Emperor of Delhi resolved to place himself and his family under the protection of Máladev, the Rájá of Jodhpur. His sufferings in the desert, from Sindh to Jodhpur, were terrible. He had only a few followers, and even some of these deserted him. After undergoing indescribable hardships, the small cavalcade reached Jodhpur; but the Rájá refused to afford Humáyún protection, and he had to recross the desert and throw himself on the mercy of Ráná Prasád of Amarkot. He was greatly harassed, on his return journey, by Máladev's men on a suspicion of his having been guilty of the killing of kine and, though he obtained an asylum at Amarkot, he was in a short time obliged to leave that place also.

During the residence of Humáyún at Amarkot, his queen Hámidá, a native of Khorásán, gave birth to a male child, on the 14th of October, 1542. This child was
Birth of Akbar. the famous Akbar. Humáyún was away at

the time on a military enterprise, and was encamped at a distance of a day's march from Amarkot. When the news of the birth of a son reached him, he had nothing to present to his friends but a pod of musk. This he broke open, and, distributing its contents among them, expressed a hope that his son's fame might be diffused over the world like the odour of that perfume. Shortly after this, a growing coldness on the part of Ráná Prasád compelled Humáyún to flee to Persia, and, on his way, he placed Akbar and his mother under the protection of Hindál, one of his younger brothers, then governor of Herat under Kámrán. For four years Akbar lived under the protection of his uncle; but, on Humáyún's conquest

of Kandahár, with the assistance of the
His early life. king of Persia, Akbar was sent to him. During the war between Humáyún and Kámrán for the possession of Kabul, Akbar twice fell into the power of the latter, and narrowly escaped being put to death. Humáyún put out Kámrán's eyes in 1553 and firmly established his power at

Kabul. From this time, Humáyún began to associate Akbar with himself in the business of the State, and at the storming of Ghazní the youth greatly helped his father, by whose side he fought with distinguished bravery.

After the battle of Pánipat, Akbar took possession of Agra and Delhi. Bairám Khán was his guardian, on whom he

depended entirely both in peace and in war.

Bairám Khán.

The Mughal empire was at this stage beset with dangers, and it was Bairám's exertions that preserved it. But Bairám was a man of a choleric disposition and suspected everybody. When Himu invested Delhi, Tardi Beg Khán commanded the garrison. He surrendered the city to Himu, and for this Bairám beheaded him without trial. In a similar manner he made away with many distinguished noblemen, and Akbar resolved upon freeing himself from the tutelage of so cruel a guardian. Akbar left the camp of Bairám Khán and repaired to Delhi, on a pretext of seeing his mother, who was reported to be seriously ill, and there he assumed charge of the State independently of a guardian, in 1560. Bairám obtained Akbar's permission to retire to Mecca; but he was assassinated on the way, in Guzerat, by a Pathán soldier, whose father he had killed with his own hand.

CHAPTER VI.

AKBAR (*continued*).

THE CONQUEST OF HINDUSTHÁN (1560-1592.)

THOUGH Akbar's empire nominally extended far and wide, his real power was confined to Kabul, the Punjab, and Delhi; and even in these provinces peace had not been fully established.

The Pathán emperors were Afgháns, and the Afgháns therefore assisted them in time of need. The dynasty founded by

Bábar was new to Afghánisthán, and it could not depend upon its Afghán subjects. In Hindusthán, too, the Afgháns.

Weakness of Akbar's position.

were very powerful, and when Akbar assumed the Government of the empire, he was, in a manner, absolutely helpless. His army consisted of a number of adventurers from Tartary and Turkisthân, who cared more for personal gain than for the permanence of the Mughal empire. But, though so helpless in the beginning, Akbar succeeded by dint of ability, perseverance, earnestness, and political foresight, and, above all, by the strength and force of his character, not only in bringing the whole of Hindusthân under his rule, but in annexing a considerable portion of the Deccan also.

The period from 1560 to 1567 was spent by him in subduing the rebellious among his own followers. The Pathâns attacked Jaunpur under the leadership of Sher Shâh II., and Akbar deputed his general, Khân Zamân, to check their advance. Khân Zamân checked the Pathâns, but attempted to make himself independent. Bâz Bahâdur, the son of Sher Shâh's governor of Málava, having established himself as an independent sovereign, Akbar despatched Adam Khân against him. He, too, tried to become independent. Akbar guessed his purpose, and by rapid marches unexpectedly presented himself before him. Adam Khân, disconcerted, confessed his error and was transferred to a distant province. The task of subduing Bâz Bahâdur then devolved upon Abdul Khân Uzbek, and at last Bâz Bahâdur accepted service under Akbar. Asaf Khân, a general of Akbar, obtained immense booty by the conquest of Garamandal from Rání Durgavatî, the daughter of Kírttí Sinha of Kálanjara; and, on Akbar's demanding the money, he raised the standard of rebellion. But these rebellions of his friends did not alarm Akbar; and he quelled them one after another. He sometimes travelled a hundred and sixty miles in one day on horseback, and, in the absence of ferry-boats, swam across broad rivers. He never allowed his enemies to mature their plans.

At the age of twenty-five, Akbar had not only succeeded

in establishing peace in his extensive dominions, but begun to lay his plans for the conquest of foreign
The Rájputs.

States. Rájá Vihári Mall and his son, Bhagavándás of Amber, were his intimate friends. He married the daughter of Vihári Mall, and appointed both his father-in-law and his brother-in-law to high offices in the State. The Rájá of Márwar, after some fighting, made peace with him. Uday Sinha, the Ráná of Mewar, evacuated Chitor, on its invasion by Akbar, and it fell into his hands in 1568. Nine years after this event Uday's son, Pratáp Sinha, founded the present capital, Udaypur, in the depths of the Aravallí range,

War with Mewar. and regained much of his ancestral dominions. The Ránás of Udaypur never submitted to the emperors of Delhi or entered into matrimonial relations with them. Kálanjara and Ranastambhapur fell into the hands of Akbar in 1570.

The kingdom of Guzerat was about this time torn into factions and party dissensions ran very high.
Annexation of Guzerat, Itimád Khán, a Hindu slave converted to Muhammadanism, became supreme in the State and governed the country in the name of Muzaffar III. His sudden rise created a host of enemies. Akbar expelled a number of Mirzás, or descendants of Timúr, from his dominions for their turbulence, and they retired to Guzerat, where, joining the malcontents, they created great disturbances. Itimád Khán, unable to cope with them, invited Akbar to take possession of the country, an invitation which he gladly accepted. In the course of a few months, he annexed Guzerat to his dominions, and, appointing Muzaffar Sháh a member of his court, granted him extensive jágirs for his support.

The turbulent Pathán nobles, gradually driven from Hindusthán, retired to Bengal, where they
and of Bengal. made the position of Dáud Khán, the last of the Kirání kings, so unpleasant that he consented to hold the country as a dependent of Akbar. But soon after this he attempted to evade the terms of the treaty, and Akbar sent an

army to Bengal and occupied it. Dáud fled to Orrissa, and the Patháns followed him there. The Mughals, on the other hand, seized the jágirs of the Patháns in Bengal, and showed no disposition to obey the Imperial mandates. Seeing both the Mughals and the Patháns assume so defiant an attitude, Akbar appointed Hindus as Viceroys of Bengal, and thus succeeded in establishing a firm government there. Mán Sinha and Todar Mall, both Hindus, governed Bengal for a long time. The Patháns, though humbled and subdued, remained powerful in Orissa, where Akbar granted them extensive jágirs. Hákim Mirzá, brother of Akbar, headed several rebellions against him, and he had on several occasions to proceed in person to quell them. He appointed Rájá Bhagavándás Viceroy of the Punjab in 1582.

From ancient times Hindu Rájás had reigned in Káśmír.

Annexation of Káśmír, But, during the middle of the fourteenth century, the last Hindu Rájá of that country was deposed and killed by his Muhammiadan minister, who ascended the throne under the title of Shamsuddín. About the year 1540, the Tibetans invaded Káśmír, and a period of anarchy ensued, to the great suffering of the inhabitants. Akbar put an end to this anarchy by his conquest of the country, granted the Rájá an extensive jágir in Behar, and fixed his residence at Delhi, where he became a member of Akbar's court.

The Arghúns were about this period expelled from Sindh of Sindh, by another race of military adventurers. But, before the latter had had time to establish themselves in their new conquest, Akbar invaded the country and appointed its king a member of his own court.

Beyond the limits of Hindusthán, Kabul was always regarded and of Kandahár. as a Mughal province. But after the rebellion of Hákim Mirzá it came completely into the hands of Akbar, who, in 1594, taking advantage of a protracted war between the Uzbeks and the Persians, succeeded in annexing Kandahár to his dominions.

CHAPTER VII.

AKBAR (*Continued.*)

CONQUEST OF THE DECCAN (1592-1605.)

AFTER the conquest and annexation of Hindusthán, Kabul and Kandahár, Akbar found time to interfere in the politics of the Deccan. It has already been stated that the king of Ahmadnagar conquered Berar in 1572. But, after a few years, civil war broke out in Ahmadnagar, and one of the parties sought the assistance of Akbar. Being occupied with other affairs at the time, he was not in a position to render it. But in 1595, another party, which held the capital, Ahmadnagar, appealed to him for assistance, promising to make over the city to him. Akbar

War against
Ahmadnagar.

despatched an army in response, but, before it reached Ahmadnagar, the celebrated Chánd Sultána had succeeded in occupying the place. She invited all the parties to unite for the defence of the capital; her call was responded to with alacrity, and the Mughals, though they invested Ahmadnagar, failed to capture it. But Chánd Sultána, in order to save Ahmadnagar, was compelled to cede Berar. Shortly after the conclusion of peace with the Mughals, the inhabitants of the city murdered Chánd Bibí and afforded the Mughals an opportunity of re-investing it. After a short struggle they captured the city and removed the king to the fort of Gwalior. But the kingdom of Ahmadnagar did not come to an end with the loss of its capital. The dynasty lingered on for some time, and the Nizám Sháhís figured again in the history of subsequent reigns.

The king of Khándeś lived in constant dread of the Nizám Sháhí kings. He, therefore, from the very beginning, sought the protection of Akbar, which he obtained. But, after the capture of the city of Ahmadnagar, Akbar annexed the kingdom of Khándeś also. On the annexation of Khándeś, Berar, and a portion of Ahmadnagar, Akbar appointed his son, Dániyál, to the vice-

Annexation of
Khándeś.

royalty of his possessions in the Deccan. The kings of Golkonda and Bijapur sought the friendship of Akbar by sending ambassadors to his court.

Salím, the eldest son of Akbar, became very turbulent about this time ; and Akbar, to conciliate him, Prince Salím. issued a proclamation appointing him his successor. Salím was also appointed to the Subadárship of Ajmir, with the entire charge of the military operations against the Ráná of Udaypur. But while his father was engaged in the Deccan war, he raised the standard of rebellion, assumed the title of king, and occupied Behar, Allahabad, and Oudh. Akbar wrote kind letters to him and appointed him Subadár of Bengal and Orissa. After a short time, Salím came to Agra and was received affectionately by his father.

Salím's health was seriously impaired by his excesses, and Akbar was compelled to fix his residence at Allahabad. There, too, he misbehaved himself, to such an extent that Akbar had to place him under the treatment of two of the most celebrated medical men of his time, with orders to maintain a strict control over him. Akbar's second son, Dániyál, died in 1604 ; the shock proved too much for him, and he was taken seriously ill in the following October. His illness in extreme old age convulsed Delhi society with speculations as to the succession. Salím was his only child, and according to law he should succeed. But his rebellion against his father and his disobedience to his will made him extremely unpopular. Salím's eldest son, Khusru, was the son of Rájá. Mán Sinha's sister and the son-in-law of Kháni Azim ; hence many were in favour of his succession. Salím ceased to frequent the palace. But Salím's third son, Khurram, took a solemn vow not to leave his grandfather's bedside as long as he was alive. Akbar, aware of these events, invited Salím to his bedside, declared him his heir, and exerted his influence to reconcile the *umaráhs* Akbar's death. (noblemen) to him. Akbar died in the year 1605.

CHAPTER VIII.

AKBAR (*Concluded*).

AKBAR'S CHARACTER AND ADMINISTRATION.

AKBAR was a man of wonderful genius. Humáyún wished at his birth that his fame might be diffused over the whole world like the odour of musk, and never was a father's wish so fully realised. No monarch is so famous in the annals of India. He was very tender to human suffering and was never severe to any one without cause. He was extremely averse to the destruction of human life. His unwillingness to take Himu's life was a notable instance of this. Though he had to engage in numerous wars, he was no lover of war, but, on the contrary, was fond of peaceful occupations. When war became inevitable, he made all the dispositions for its conduct and often encouraged his generals and soldiers by his presence in the battlefield. He remained no longer at the scene of war, however, than was absolutely necessary, but left its conduct to his generals and returned to his capital, where he devoted himself to the cultivation of the arts of peace. His power of endurance was great, and he never shrank from making long and rapid journeys.

The welfare of his subjects was always next to his heart. He abolished the tax called *jizya* (poll tax), which the Muhammadan sovereigns imposed upon their Hindu subjects, and which served to keep up the invidious distinction between the conqueror and the conquered. He abolished many Hindu rites which appeared cruel to him. He discouraged the self-immolation of Hindu widows on the funeral pyre of their husbands. He looked upon all systems of religion with equal veneration, and held that people could obtain salvation by following any religion. Every evening it was his habit to hear disputations among the professors of various religions in support of their own particular doctrines. To these evening assemblies, Hindus and

Jainas, Christians and Musalmans, of various denominations, had equal access. A brother of Saint Xavier, the celebrated Missionary, who laboured hard for the conversion of the natives of India and Japan, was often present at these meetings and enjoyed a share of the emperor's respect. Akbar promulgated a new faith, which is known as the Iláhí religion, and is a sort of Sun-worship. He was himself a strict monotheist. But

The Iláhí religion. he considered the Sun to be the most glorious image of the Almighty Being in this world. He abolished the taxes on Hindu pilgrims, from which Musalman sovereigns had previously derived a considerable portion of their revenue. He did not encourage the study of the Arabic language, and he induced the Musalmans to adopt Persian, instead of Arabic, names. The study of Sanskrit received great encouragement at his hands. A Musalman

Cultivation of Sanskrit. historian says that no one, who could not translate Sanskrit works into Persian, had any chance of obtaining office under the

State. The Rámáyana, Mahábhárata, Kathá-sarit-ságara, and numerous other Sanskrit works were translated into Persian during his reign. Urdu and Hindí poets received every encouragement from him. He was fond of music, and invited Miyán Tánzen from the court of Bághelkhund, and conferred high honours on him. From early childhood, Akbar was occupied with war and politics, and so he had few opportunities of studying science and literature. Two brothers, Faizi and Abul Fazl, were his great authorities in matters relating to letters and erudition. Faizi was the first Musalman to study Sanskrit Philosophy. Both the brothers were great scholars. They were men of irreproachable character, but they had no faith in any religion, and the Musalmans denounced them as atheists. Prince Salím hated Abul Fazl

Faizi and Abul Fazl. so much that he induced the king of a mountainous territory, by rich presents, to assassinate him. Akbar was so deeply affected by the news of this assassination that he touched no food or drink

for three days together. Akbar was very fond of wit and raillery, and Vírbal, a Rájput prince, was the great wit of his court. Vírbal was sent with a large army against the Yúsafzais and other wild tribes inhabiting the Sulaimán range, and lost his life there. His death also moved Akbar greatly.

Akbar divided his empire into fifteen *Subas* (provinces), each of which was presided over by a Subadár (governor of a province), who maintained the peace of the Suba under his charge. There was also a Diván (revenue officer) in each Suba. The collection of revenue was the principal function of the Diváns; but they also tried civil suits. Sher Sháh and Mahmúd Gáwán had made excellent revenue arrangements for Bengal and the Deccan. Sher Sháh had fixed the revenue at a fourth of the produce, but Akbar fixed it at a third. He caused a survey of the whole of Hindusthán to be made; classified lands according to their productive power, and introduced the system of payment in money instead of in kind. Rájá Todar Mall was Akbar's chief financier.

Akbar introduced the system of paying his troops at a fixed monthly rate. He was averse to the granting of jágirs to the soldiers. The generals, however, received jágirs for the maintenance of a fixed number of men. The umaráhs (noblemen) received commands of one to five thousand men; and no one received a higher command unless he was a man of proved and exceptional abilities. Commands of 12,000 were reserved for princes of the royal blood only.

CHAPTER IX.

JAHÁNGÍR (1605-1627).

ON the death of Akbar, his son, Salám, ascended the throne and assumed the title of Jahángír, or Jahángír. "Conqueror of the World." There was nothing to disturb the peace of Hindusthán at that time except hostilities with the Ránás of Udaypur. But Jahángír's eldest son, Khusru, annoyed at the accession of his father, raised the standard of rebellion in the Punjab and occupied the city of Lahore with his adherents. Jahángír, however, lost no time in proceeding to Lahore and suppressing the rebellion, and seven hundred of Khusru's followers were impaled. Many of these belonged to the new sect of the Sikhs. Khusru himself was confined in the fort of Kabul, where he passed the remainder of his life.

It has been already stated that, though Ahmadnagar was captured by the Mughals, yet the kingdom of Málík Ambar. the Nizám Sháhís did not come to an end.

Málík Ambar, an Abyssinian officer of the State, removed the capital to Khirkí, the modern Aurangabad, and made excellent arrangements for the good government of the country. Jahángír sent three distinct armies, from Guzerat, Málava, and the Deccan, to suppress him. But Málík Ambar defeated them all and regained possession of Ahmadnagar (1610). The Deccani Musalmans, however, jealous of his power, deserted him, and he had no other alternative than to submit to the Mughals and surrender Ahmadnagar to them. Málík Ambar again seized Ahmadnagar and invaded Málava. But Khurram, Jahángír's favourite son, compelled him to retire.

Jahángír had married a beautiful widow named Meherun Núr Jahán. Nisá and given her the title of Núr Jahán, "Light of the World." She gained such influence over him that he allowed her name to be associated with his own on his coins. She had a daughter by her

former husband, whom she married to Jahángír's fourth son, Shehriyár, for whom she tried to secure the succession. The ascendancy of Núr Jahán gave umbrage to some of the great nobles; and Mahábat Khán, a general in Mahábat Khán. his service, confined Jahángír in his own camp and tried to destroy the influence of Núr Jahán. But Núr Jahán was more than a match for the wily Mahábat and succeeded in rescuing her husband from his power. As long as Jahángír lived, Núr Jahán's power remained supreme in the State. She was clever, intelligent, and energetic. She raised her father and her brother to high offices and governed both the emperor and the empire through them. Her partiality for Shehriyár alienated the feelings of Khurram and led him to head a rebellion against his father in Bengal. He was, however, pacified and remained content with the governments assigned to him.

Though Jahángír was himself fond of wine and opium, yet he issued several edicts against the use of both. During his reign the Portuguese merchants introduced tobacco (so called from the island of Tabago in America) into India; but Jahángír prohibited its use throughout his dominions. Sir Thomas Roe, the Ambassador of James I., king of England, came to India and had several interviews with the emperor on the subject of English trade with India. He succeeded in securing many valuable concessions for his nation. Much interesting information about the state of the country may be gathered from his letters. Jahángír died in 1627.

CHAPTER X.

SHÁH JAHÁN (1627-1658).

KHUSKÚ and Párwez having died during the lifetime of their father, Jahángír's third son, Khurram, proclaimed himself emperor, under the title of Sháh Jahán, 'Lord of the World.' Núr Jahán made

an attempt to raise Shehriyar to the throne, but he was put to death, and Nur Jahán's influence came to an end. The first event of Sháh Jahán's reign was the rebellion of one of his generals,

Annexes Ahmad-nagar. Khán Jahán Lodí, who made common cause with the king of Ahmadnagar and attempted

to check the progress of the Mughal arms in the Deccan. After continual fighting for ten years, the rebellion was put down, and Ahmadnagar included within the boundaries of the empire of Delhi, in 1636 A.D. A Márháttá general tried his best to support the tottering fortunes of the Nizám Sháhí kingdom. But, unable to cope single-handed with the Mughals, he surrendered the kingdom to them and entered the service of the Bijapur State. This was Sháhjí, the father of Siyají, the founder of Márháttá greatness.

Sháh Jahán attempted to regain possession of a portion of the empire of Timúr. He conquered Badakshán, with the help of an army sent from Kabul, but he was unable to retain his influence in Turkisthán.

On the fall of the Ahmadnagar State, the kings of Bijapur and Golkonda were greatly alarmed. They tried conciliatory measures, but in vain. Sháh Jahán sent his third son, Aurangzeb, as Viceroy of the Subas in the Deccan, with instructions to annex Bijapur and Golkonda to the Mughal empire. The history of Mir

Mir Jumlá. Jumlá in this connection has already been given in book IV., Chapter XII. These two kingdoms would certainly have disappeared if Sháh Jahán had not fallen seriously ill and his condition been declared hopeless, in 1558. On receiving the news of his father's illness, Aurangzeb hastily entered into treaties with the kings of Bijapur and Golkonda, and proceeded to Hindusthán to try his chance for the succession.

Sháh Jahán had four sons, of whom the eldest, Dará, resembled Akbar in many things. He was a follower of the Iláhí religion and had translated several of the Upanishads into

Sháh Jahán's sons. Persian. Learned men from many countries flocked to his court. Sháh Jahán loved him

greatly, and he always remained with his father and assisted him in conducting the affairs of the State. The second was Sháh Shujá. He was an able general, but excesses had undermined his mental and physical constitution. He was Subadár of Bengal, Behar, and Orissa. The third was Aurangzeb, who was able and artful. He was Subadár of the Deccan. The fourth, Murád, young and thoughtless, was Subadár of Guzerat.

The Musalmans had never approved of the innovations introduced by Akbar, and they consequently disliked Dárá, who followed his policy. Aurangzeb, therefore, to gain an advantage over Dárá, pro-

Dárá's character.

claimed himself a staunch Musalman and began to incite orthodox Musalmans against him. He wrote an artful letter to Murád, in which he declared that he was his well-wisher, and that his only object in taking up arms was to prevent the succession of Dárá, because, if that atheist became emperor, the Musalman religion was likely to disappear from India. At the same time he gave Murád to understand that earthly prosperity had no attraction for him, and that he would retire to Mecca, after destroying the arch enemy of the Muhammadan religion. The unsuspecting Murád believed in these professions of his brother and joined him with the entire resources of the Suba of Guzerat (March 1658). Yašovanta Sinha, the Subadár of Málava, opposed the united army near Ujjayiní, in the interests of Dárá, but he was defeated and compelled to flee to his own country (April 1658). The Rájputs were staunch supporters of Dárá, and with their help he defeated Sháh Shujá at Benares and returned to Agra, flushed with success.

Sháh Jahán, however, gradually recovered his health and tried his best to put a stop to the civil war that was raging among his sons, but in vain. Dárá and

Aurangzeb's victories.

Aurangzeb met in the vicinity of Agra, and Dárá was defeated in a sanguinary battle and compelled to flee to Delhi, in June, 1658. Aurangzeb took possession of Agra and sent a messenger to his father; but

Sháh Jahán would not consent to abandon the cause of Dárá, whom he loved greatly. Aurangzeb, therefore, surrounded the palace with his trusty veterans; sent Murád a prisoner to the fort of Gwalior, and assumed the conduct of affairs under the title of Alamgír, the "Conqueror of the World." Dárá in the west and Shujá in the east, however, were preparing for war. Aurangzeb, therefore, lost no time in sending his great friend, Mir Jumlá, against Sháh Shujá, and followed him with a large army. The brothers met at Kajoá, half-way between Allahabad and Etawa, in January 1659, and after a severe conflict, Shujá was compelled to retreat. Mir Jumlá pursued him to Bengal, and Shujá fled to Arakan. The Buddhist king of the country afforded him an asylum for some time, but nothing is known of his ultimate fate. Dárá, on the other hand, finding Delhi untenable, fled to Lahore; from Lahore to Multan; from Multan to Bakkar, and from Bakkar to Guzerat, which declared for him and enabled him to collect an army. But Aurangzeb, shortly after met him near Jaypur, defeated him and compelled him to flee. The Jám of Jun, in Sindh, betrayed him into the hands of Aurangzeb, July 26, 1659; and he was tried by the Molláhs for atheism and infidelity and sentenced to death.

The Indian empire was never so prosperous as during the reign of Sháh Jahán. He was a man of a mild disposition

and never injured any one without cause. The character of Sháh Jahán. He always tried to do justice and was exceedingly popular. Following the excel-

lent policy of his grandfather, he made no distinction between the Hindus and Muhammadans. He was fond of pomp and display. The Peacock Throne on which he used to sit cost him six crores of rupees. He built the Táj Mahál, at immense cost, over the grave of his favourite queen, Mumtáj Mahál, and he was himself buried there. This exquisite mausoleum is still regarded as one of the noblest buildings in the world.

CHAPTER XI.

AURANGZEB (1658-1683).

AURANGZEB became ruler of the empire in 1658; but he did not ascend the throne, or assume the title of emperor, before the year 1659. Secure on the throne, he found that Mir Jumlá had become very powerful, and, to keep him at a distance, he appointed him Subadár of Bengal. Two years after his appointment, Mir Jumlá led an immense army into Assam and easily occupied the capital. But shortly afterwards, the rains set in, and an epidemic of cholera broke out in his camp and almost annihilated his army. He was compelled to retreat, and Jayadhvaja Sinha, the king of Assam, issuing from his hiding-place, began to harass his rear. Defeated, insulted, and heartbroken, Mir Jumlá reached Dacca with a few followers and died shortly afterwards. Aurangzeb was greatly afraid of Mir Jumlá's power and ambition, and was unable to conceal his delight at his death.

Death of Mir
Jumlá.

In 1666, Aurangzeb entered into a treaty with Śivajī, the founder of the Márháttá empire, by which he undertook to pay him the *chauth*, or a fourth of the revenue of certain Subas, and to give his son a command of five thousand. Relying on this treaty, Śivajī went to Delhi to have an interview with Aurangzeb. Aurangzeb, however, gave him a seat with the umaráhs (nobles) of the third class; and feeling insulted at this, Śivajī left the durbar. Aurangzeb kept him under guard and laid several plots to have him assassinated. But Śivajī was more than a match for the imperial hypocrite. On the occasion of a full moon he sent out large baskets of sweetmeats for distribution to the Bráhmans; and, when the unsuspecting Mughal sentinels were off their guard, he entered one of these baskets and left Delhi in it. Coming to a place of safety, he assumed the garb of a Sannyásí, and, in the course of a year, reached his capital, Ráýgarh. The treacherous

Śivajī comes to
Delhi.

conduct of Aurangzeb confirmed his hatred of the Mughals, and he resolved upon destroying their empire. The history of the Márháttá wars will be given in Book VII.

Re-imposition of the Jizya. Aurangzeb re-imposed the invidious tax called *jizya* on his Hindu subjects in 1671. The Hindus had been living very happily since the abolition of the tax by Akbar; and its re-imposition

created great discontent. The Hindu inhabitants of Delhi petitioned the emperor against it, but in vain. The Rájput generals next besought him to take off the obnoxious tax. But their prayer was disregarded and they rebelled. It was with great difficulty that Aurangzeb succeeded in suppressing the rebellion, and it paved the way for the downfall of the Mughal empire. The majority of the Musalman umaráhs were foreigners, who came to India simply to try their fortunes. Every one was ambitious of founding an independent kingdom for himself. Aurangzeb's predecessors had succeeded in keeping them in check with the assistance of the Rájputs. But

Rájput revolt. Aurangzeb's policy having alienated the feelings of the Rájputs, the emperor had to depend solely on the Muhammadan umaráhs, with the result that, shortly after his death, many of them established independent kingdoms, and thus hastened the ruin of the empire. In the wars with the Mughals, the leader of the Rájputs was Ráj Sinha, the Ráná of Udaypur, whose extraordinary heroism and patriotism have elicited the admiration of European historians. Aurangzeb was unable to subdue him, and, after an arduous and protracted struggle, had to grant him favourable terms.

While Aurangzeb, as Subadár of the Deccan, was engaged in the wars against the kingdoms of Bijapur and Golkonda, he had formed the ambitious design of extending the

State of the Deccan in 1683. Mughal empire to Cape Comorin by destroying these two Muhammadan kingdoms. The rebellion of the Rájputs for a long time prevented him from accomplishing his object; but now, relieved of the Rájput war, he set out in person,

in 1683; for the Deccan with an immense army and selected first Burhánpur as the place for his encampment, and then Aurangabad. But the twenty-five years which had elapsed since his march to the north to secure his succession to the throne, had greatly changed the political aspect of the Deccan. Besides Golkonda and Bijapur, a powerful Hindu kingdom had been established by Śivajī. It was two hundred miles in length and one hundred in breadth, and was full of inaccessible mountains and impregnable hill forts. Śivajī was, indeed, already dead, but the spirit with which he had inspired the Márháttás survived.

CHAPTER XII.

AURANGZEB—(*Concluded*).

WARS IN SOUTHERN INDIA (1683-1707).

ŚAMBHUJÍ was the king of the Márháttás when Aurangzeb marched to the south. Two or three of the principal commanders of Aurangzeb and his eldest son, Sháh A'lam, were engaged in constant efforts for the destruction of Śambhují's kingdom. On Sháh A'lam's approaching the Konkan, the Márháttás dispersed; and he took fort after fort, till the whole country submitted. But in the inaccessible mountains all his horses, camels, and oxen perished, and there was a scarcity of food in his camp. Śambhují seized the opportunity to harass him, and Sháh A'lam had to take to flight. Aurangzeb removed his encampment from Aurangabad to Ahmadnagar and despatched a large force for the conquest of Bijapur. The Márháttás began to plunder the country behind him and set fire to the villages. The Mughal generals proving unsuccessful, Aurangzeb came down to Sholapur in person. The Márháttás entered Guzerat, plundered the city of Baroach, and made a treaty with the king of Golkonda to oppose the Mughals. Abul Hasan, the last king of Golkonda, had placed

the entire responsibility of government in the hands of his Bráhmaṇ minister, Madan Panth. Madan Panth conducted the administration of the country with great ability, but that did not save him from the jealousy of Muhammadan nobles, especially

**War against
Golkonda.**

of Ibráhim Khán, the commander-in-chief; and when the Mughals invaded the country, Ibráhim Khán joined the invaders, and the Musalman inhabitants of the city rose against the Hindus and murdered the minister. Sháh A'lam entered the capital and gave it up to plunder for three days. The king took refuge in the fort of Golkonda, and Aurangzeb made peace with him on very favourable terms, in 1686.

Immediately after this Aurangzeb laid siege to Bijapur.

Fall of Bijapur.

A breach was made in the immense city wall through which Aurangzeb, who superintended the siege operations in person, entered the city, took the king captive, and declared the Bijapur kingdom at an end. The fall of Golkonda followed, after a brief interval, in 1688. After the fall of these two Muhammadan kingdoms, Aurangzeb sent his generals to conquer the small Hindu kingdoms in the south. The Márháttás took refuge behind the walls of their hill forts. Fortune was very

**Capture of
Śambhuji.**

favourable to Aurangzeb on this occasion. One of his generals, receiving information that Śambhuji was passing his days in pleasure at Sangamesvar in the Konkan, suddenly attacked him and made him captive. He was brought before Aurangzeb, who asked him to embrace Muhammadanism. On this, Śambhuji used such harsh and insulting language that Aurangzeb immediately ordered his death, after having his tongue cut out and his eyes put out (1689). An account of Aurangzeb's further operations against the Márháttás is given in Book VII., Chapter II.

The resources of the Mughal empire were completely exhausted by the long wars with Bijapur, Golkonda and the Márháttás, and there was no prospect of the last coming to a

close. The emperor began personally to superintend the siege operations against the Márháttá hill forts, and worked day and night like a common soldier. The Mughals had to incur immense expenditure in sending even a handful of men anywhere. They were compelled to make arrangements for supplies at every stage. For every hundred fighting men they had to employ two hundred camp followers. The Márháttá army, on the other hand, was differently constituted. Their horsemen even dispensed with saddles for their horses. A few *seers* of *chholá* (gram), tied at the end of their *dhutis*, was all the commissariat they needed. They required no tents at night; but slept under the spreading arms of big trees. It was difficult for Mughal armies to cope with such soldiers. The Márháttás never engaged in pitched battles. They plundered the enemy's commissariat; they ravaged the country in his rear and increased the difficulty of collecting supplies; they stole horses and camels from the enemy's camp. The Mughal troopers required special training and it was difficult to replace a soldier when he died or became incapable of active service. But every Márháttá was a horseman, and he required no special training to become a soldier. As the Mughal army diminished, the Márháttá army increased in number. The Márháttás had already exhausted the Subas of the Deccan by their ravages, and they now fell upon Málava and Guzerat. The Mughal empire could no longer bear the expenses of the war. The Márháttás re-conquered the hill forts, and Aurangzeb, in despair, fell back upon Ahmadnagar.

There he died, on the 21st of February, 1707, completely exhausted in both mind and body, at the advanced age of eighty-nine, after a long reign of more than fifty years.

Death of Aurangzeb.

Aurangzeb sowed the seeds of the destruction which his posterity had to reap. The empire, the foundations of which were laid in the good understanding between Hindus and Muhammadans, was overthrown through their mutual strife. Aurangzeb tried to make

His character.

himself popular with the Musalmans by oppressing the Hindus, and thus he made the once loyal Rájputs, the Sikhs, and the Játs his enemies. The Márháttás were from the beginning the enemies of the Musalmans. Aurangzeb never placed confidence in any one. During the earlier years of his reign, he always took the precaution of sending two generals with an army, one, a Hindu and the other, a Musalman. But after the Márháttá and Rájput wars he rarely employed the Hindus, but sent one Mughal or Pathán general and one of his sons in joint command of the army. He never trusted his sons ; but was always afraid lest they should some day reduce him to the condition to which he had reduced his father, Sháh Jahán. If a prince was sent against the Hindus, they artfully wrote letters to him, promising to support him if he attempted to ascend the throne ; and they took care to have these letters intercepted by Aurangzeb. Prince Akbar, having roused his father's suspicions in this way, had to flee from the Mughal to the Rájput camp, from the Rájput to the Márháttá camp, and from the Márháttá camp to Persia, where he died.

CHAPTER XIII.

BAHÁDUR SHÁH (1707-1712).

PRINCE Sháh A'lam having held a correspondence with Abul Hasan, the last king of Golkonda, a short time before the final overthrow of that monarchy, Aurangzeb's suspicions were roused against him. He was kept a prisoner at large in the camp of his father, and then sent to Kabul as Subadár. On his father's death, he assumed the title of emperor, changed his name to Bahádur Sháh, and lost no time in proceeding to Agra at the head of a large army. Aurangzeb's second son, prince Azim, was in his father's camp when he died. He proclaimed himself emperor and marched to Agra with the wreck of the Deccan army. In the civil war which ensued, Azim was killed with all his family. Aurangzeb's third son, prince Kám Bakhsh was at Hyderabad,

and did not acknowledge Bahádúr Sháh as emperor. Bahádúr proceeded to the Deccan, and in the war that ensued, Kám Bakhsh lost his life. Zulfikár Khán was appointed Subadár of the Deccan, with the privilege of remaining at court and governing his Subas through his deputy, Dáúd Khán. Dáúd entered into a treaty with Rájá Sáhu, or Sivají II. Bahádúr Sháh brought the Rájput war to an end by virtually declaring Udaypur, Jodhpur, and Jaypur independent. But the Sikhs began to be very troublesome about this time. At the end of the fifteenth century, Báábá Nának preached a new

The Sikhs. religion and declared that God accepts the worship of any one, whether Hindu or Musalman, if it is conducted in a spirit of devotion. The disciples of Nának were known as the Sikhs. They remained quiet for a long time at Lahore and in its vicinity, but the orthodox Musalmans were very hostile to them. Their *Guru* (preceptor) was implicated in Khusru's revolt in 1606, and many of the Sikhs were impaled alive. After the suppression of that rebellion, they were expelled from Lahore and compelled to take shelter in the mountainous regions between the Jumna and the Sutlej. About the year 1675, the tenth Guru, Govinda, trained them in the art of war, so as to enable them to retaliate their wrongs on the Musalmans. But the Musalmans attacked their forts and captured them, killed every one of Guru Govinda's family, and treated the Sikhs with great barbarity. Guru Govinda was sent to the Deccan, where he was killed by one of his personal enemies. The Sikhs now attacked the eastern portions of the Punjab, under the leadership of Báándá, destroyed the Masjids, killed the Molláhs, and put village after village to the sword. The Suba of Sirhind suffered most at their hands; and they advanced as far as Saharanpur. But as soon as the Mughals put their army in motion, they fled to their hill forts. Bahádúr marched in person against them and shut up Báándá in a hill fort. The fort fell into his hands, but Báándá escaped.

Bahádúr Sháh died at Lahore, in February 1712; and, after a short struggle, his eldest son became emperor under

the title of Jahándár Sháh. He reigned for six months only. **Jahándár Sháh.** He was a man of very licentious character and the umaráhs soon became disgusted with him. Azim Oshán, the second son of Bahádur, was Subadár of Bengal, with liberty to remain at court and govern his province through a deputy. In this case, the deputy was Azim Oshán's son, Farukhsiyár. Azim Oshán was killed in the war of succession, and Farukhsiyár, reduced to helplessness, had to throw himself upon the protection of Saiyyad Husain Ali, governor of Behar. Husain Ali and his brother, Abdullá, the governor of Allahabad, collected a large army and marched towards Delhi. In the war that ensued, Jahándár was killed and Zulfikár Khán beheaded as a traitor.

CHAPTER XIV.

FARUKHSIYÁR (1712-1719).

FARUKHSIYÁR, on ascending the throne, made Abdullá his vizier (prime minister), and Husain Ali his commander-in-chief. The two Saiyyads became, in fact,

The Saiyyad brothers.

the rulers of the empire, and although Farukhsiyár often endeavoured to act for

himself and to destroy their influence, he always failed. He sent Husain Ali against the Rájá of Márwar and secretly instigated the Rájá to prolong the war. Husain Ali was conscious that his long absence from Delhi would be ruinous to the interests of his family, and he speedily brought the war to a close by entering into a treaty with the Rájá on condition of his giving his daughter in marriage to Farukhsiyár. Husain Ali was sent to the Deccan as Subadár, while Farukh secretly instigated Dáud Khán, the Subadár of Guzerat, to oppose his progress. The armies met, and Dáud was killed in the battle. Farukhsiyár then incited the Márháttás to do their best to keep Husain Ali occupied as long as possible. They needed no such instigation. They troubled and harassed Husain Ali just as

they had done Aurangzeb. But Husain Ali, anxious to return to Delhi, made peace with the Márhátás (1717). The terms were that Rájá Sáhu should get back all the places included in the kingdom of Sívají, and receive the *chauth* and *sardesmukhi*, that is, the fourth and tenth of the revenue of all the Subas in the Deccan, and that Sáhu should pay a tribute of ten lakhs of rupees a year and keep a contingent of 15,000 horse always in readiness for the imperial service. Immediately after the peace had been concluded, Husain Ali left for Delhi, accompanied by 10,000 Márhátá horse.

About this time Farukhsiyár was engaged in a conspiracy with a number of umaráhs for the ruin of the Saiyyad brothers; but his cowardice and vacillation so disgusted them, that they joined Abdullá. Husain Ali reached Delhi when the conspiracy had already fallen through, and had no difficulty in gaining possession of the palace and putting an end to Farukhsiyár's life (1719). Within six months of this event, the Saiyyads raised two

scions of Bahádúr's family to the throne in succession, but both of them died of consumption. The brothers then made Muhammad Sháh, a grandson of

Bahádúr Sháh, emperor in September 1719, and carried on the government in his name. Saiyyad Abdullá was indolent and fond of pleasure, and he had no liking for the work of vizier, which he entrusted to Ratan Chánd, an A'garwálá Baniá, who managed matters in the interest of his master with fidelity. The Musalman umaráhs were jealous of the power of this Hindu and headed several rebellions. There were, in fact, rebellions in every direction, to which the Saiyyads put an end by giving the rebels what they wanted. But at last Chin Kalich Khán, their mortal enemy, rebelled.

Chin Kalich Khán was the son of Aurangzeb's favourite general, Ghazi Khán, and was engaged in the wars in the Deccan. As he had many friends in that country, the Saiyyads recalled him and compelled him to take up the governorship of

Treaty with
the Márhátás.

Death of Farukh-
siyár.

The Nizam be-
comes indepen-
dent.

Moradabad. This filled him with discontent, and he was the first to join Farukhsiyár in his conspiracy against the Saiyyads ; but he was also the first to desert him, in renewed expectation of high rewards from the Saiyyads, and was enraged when they gave him the Subadárship of Málava, instead of that of the Deccan. He stormed the fort of Asirgarh and collected his adherents there. The Saiyyads sent an army from the north and another from the south. But he defeated both of them and assumed the Subadárship of the Deccan (1721). This was, in fact, the first independent kingdom that was established on the ruins of the Mughal empire. The kingdom is still in existence, and Chin Kalich Khán's descendants are still known as the Nizams of Hyderabad ; he having received from the emperor of Delhi the title of Nizamul Mulk (Deputy of the Empire).

The Saiyyads were greatly alarmed at the assumption of so much power by the Nizam, in defiance of their authority, and Husain Ali resolved to proceed in person to the Deccan. Muhammad Sháh was about this time engaged in a conspiracy with a Turkish nobleman, Muhammad Amin, and a Persian merchant, Sádát Ali. This was not unknown to Husain Ali, and he resolved upon carrying the emperor with him to the Deccan ; but after he had proceeded a few

The Saiyyad brothers overthrown.

stages from Delhi, a fierce Kálmuk, the agent of a plot against the vizier's life stabbed him to death. After the death of Husain Ali, there was little difficulty in destroying his brother, Abdullá.

CHAPTER XV.

MUHAMMAD SHÁH (1719-1739).

THE emperor now gained freedom of action with Muhammad Amin as vizier ; on his death, the emperor sent for the Nizam and made him his vizier. The Nizam saw at once that the Delhi empire was doomed. Soon coming to distrust his minister,

the emperor tried to get him assassinated, but without success, and he left for his Suba in the Deccan. The Oudh family. The emperor then made Kamáluddín his vizier, and Sádāt Ali Subadár of Allahabad and Oudh. This was the origin of the Oudh family.

The Márháltás, not content with plundering the Deccan, now extended their operations to Málava and Guzerat. The emperor appointed Abhay Sinha, the Rájá of Márwar, Subadár of Guzerat, and Giridhar Sinha, Subadár of Málava : but the Márháltás conquered both countries, killed Giridhar Sinha with his whole family, and drove away Abhay Sinha. Another Subadár, Rájá Jay Sinha II. of Jaypur, made over Málava to the Márháltás and concluded peace with them. The whole country between the Narmadá and the Chambal was finally ceded to the Márháltás in 1738. In the following year, India was visited by one of those calamities which had so often overtaken her (1739).

In the beginning of the eighteenth century, Persia underwent a series of revolutions, at the end of which, Nádir, a soldier of fortune, belonging to the tribe of the Kazars, near the Caspian, took possession of Ispahán, the capital, and assumed the title of Sháh. Russia, Turkey, and Afghánisthán felt the force of his arms. Emboldened by repeated victories over these powers, Nádir Sháh invaded India in the year 1739, with the sole object of plunder. Sádāt Ali and the Nizam opposed his advance about a hundred miles to the west of Delhi, but without avail. Nádir encamped outside the walls of Delhi, and Muhammad Sháh came to pay him a visit. In his crown he wore the famous diamond, the Kohinúr. Nádir, seized with a desire to possess himself of it, gave him to understand that an exchange of turbans was regarded in Persia as a token of friendship. Thereupon Muhammad, with his own hand, placed the crown containing the Kohinúr on Nádir's head and received Nádir's turban in its place. While at Delhi,

Invasion of Nádir Sháh.

THE SACK OF DELHI.

Nádir lived in the imperial palace, and a few days passed in peace. But the inhabitants of Delhi insulted the Persian soldiers, and often pelted Nádir Sháh himself with stones and even fired at him. Enraged at this, he ordered a wholesale massacre. From early morning to 3 o'clock in the afternoon the city was a scene of rapine and slaughter, and numbers of houses were set on fire. Filled with pity for his subjects, Muhammad begged Nádir

Sack of Delhi. to put a stop to the massacre, whereupon Nádir issued an order to stop it, and such was the discipline of his army that the order was immediately obeyed. Nádir plundered the treasury and seized all that it contained—money, jewels, and even the Peacock Throne—pillaged the houses of the wealthy, collected revenue from every Suba, and then, re-seating Muhammad Sháh on the throne, and calling on the Indian umaráhs to obey his orders on pain of incurring his severe displeasure, retraced his steps to Persia.

CHAPTER XVI.

MUHAMMAD SHÁH.—*Concluded* (1739-1748).

ON the departure of Nádir Sháh, it was found that the Nizam and the Márhátás had already possessed themselves of the whole of the Deccan. Málava and Guzerat had separated from the empire. The Sikhs were very powerful in Sirhind and the Punjab. Bengal still paid the revenue punctually; but the emperors had no hold on the eastern provinces. Sádát Ali had made himself master of the provinces between Agra and Bengal. The Rohillas were virtually independent, even in the Subas of Agra and Delhi. The Játs had already occupied a portion of the Suba of Agra. Kabul, Kandahár, and the districts to the west of Sindh had been annexed to Persia. In short, the Emperor was emperor of India only in name. He had a small army, but it was dispirited and disorganised, and his authority was nowhere obeyed beyond his palace. Bakhsh Bhonsla, the Márhátá Rájá of Nagpur, invaded Bengal

in 1742. The Subadár, Ali Vardi Khán, appealed for help to the emperor, who ordered the Peshwa to proceed to Bengal.

The Márhátá invasion of Bengal. The Peshwa promptly obeyed the order and expelled Raghuji, but himself plundered the country. Ali Vardi Khán discontinued

the payment of revenue and became virtually independent. About this time the Rohilla Afgháns began to interfere in the affairs of Delhi, and one of the greatest enemies of India appeared in Afghánisthán. This was Ahmad Sháh Abdálí. He was a favourite general of Nádir Sháh, and, on the dismemberment of his empire, had made himself master of Afghánisthán and gradually conquered Kandahár, Balkh, Kásmír, and Sindh. Lahore soon fell into his hands, and he

Ahmad Sháh Abdálí. appeared on the western bank of the Sutlej, with the intention of crossing over to Hindusthán, in 1748. But prince Ahmad, Muhammad Shah's eldest son, opposed him there with a large army and compelled him to retire. The vizier, Kamáluddín, was killed in this battle; and the emperor, Muhammad Sháh, died a month afterwards. The Nizam and Rájá Sáhu also died in the same year. Thus all the leading men who had swayed the destinies of India since the death of Aurangzeb, died about the same time.

CHAPTER XVII.

SUCCESSORS OF MUHAMMAD SHÁH (1748-1761).

ON ascending the throne, prince Ahmad appointed Sáfdar Jang, the nephew and heir of Sádat Khán, to the viziership, which had fallen vacant through the death of Kamáluddín. The

His second invasion. vizier tried his best to put down the Rohillas, for the safety both of Delhi and of

Oudh (1750). But they defeated the united armies of the emperor and the vizier (1751). The vizier, in despair, invited the assistance of the Márhátás, who greatly harassed the Rohillas. Ahmad Sháh Abdálí returned to India a second time (1751). Lahore fell into his

hands, and he threatened to attack Delhi. This greatly terrified the inhabitants, who had the atrocities of Nádir's invasion still fresh in their memory. The emperor formally made over the Punjab to the invader, and thus averted the danger.

Affairs at Delhi. The vizier, however, was much opposed to the cession, and this created a breach between him and the emperor, who thereupon took the advice of Gháziuddín, the grandson of the Nizam, and, with the assistance of the Márháltás, drove the vizier out of Delhi. Shortly afterwards, Gháziuddín murdered Ahmad Sháh and raised a son of Jahándár Sháh to the throne, under the title of A'lamgír II. in 1754. Ahmad Sháh

The Abdálí sacks Delhi. Abdálí entered India for the third time in 1756 and presented himself before the gates of Delhi. The city was plundered and sacked, and A'lamgír threw himself on the conqueror's mercy. Ahmad Sháh married a Mughal princess and caused another princess to be married to his son, and, in order to save the emperor's life from the machinations of Gháziuddín, appointed Najimuddaulá, a Rohilla chief, commander-in-chief of the Imperial forces. Gháziuddín, therefore, invited the assistance of the Márháltás. Rághava, the Peshwa's brother, took possession of Delhi, and prince Ali Gauhar and Najimuddaulá saved themselves only by flight. Adína Beg, Ahmad Sháh's inveterate enemy, invited Rághava to the Punjab; and he soon

The Márháltás conquer Lahore. overran the province and appointed a Márháltá its Subadár in 1758. The Afgháns thereupon fled precipitately to their country.

The Márháltás began to talk of establishing a Hindu empire; and there was, in fact, no power in India that could successfully cope with them. But it was not long before two foreign powers appeared at the opposite extremities of Hindusthán and put an end to all their hopes. These were the English in the east and the Afgháns in the west.

At the time of the Márháltá invasion of the Punjab, Ahmad Sháh was engaged in the north-eastern portion of

his dominions. On his return to the capital, he felt it to be absolutely necessary to put down the Márháltás, and, re-entering India in the beginning of September 1759, found the Punjab an easy conquest, and advanced to Shaharanpur. Thereupon Gháziuddín put the emperor to death (1759); but the emperor's son, who was then in Behar, assumed the title

of Sháh A'lam II., and proclaimed himself emperor there. Ahmad Sháh met and defeated a detachment of the Márháltás,

but they pushed forward a large army against him, under the command of Sadásíva Ráo Bháo. Sadásíva rashly resolved to risk a pitched battle, contrary to the custom of the Márháltás and against the advice of the experienced Márháltá chiefs, especially of old Malhar Ráo Holkar. In response to Ahmad Sháh's appeal to the Indian Musalmans, the Subadár of Oudh and the Rohillas joined him. Both parties prepared for a decisive action, but neither ventured to begin. Both entrenched their camps. Ahmad Sháh paid for his supplies, and he had an abundance of them; the Márháltás, on the other hand, collected their supplies by plunder, and there was such scarcity of food in their camp that Sadásíva Ráo sued for peace. But the Muhammadans, at the instance of Najimud-daulá, who pointed out the danger to the Indian Musalmans if the Márháltás remained in power, refused to grant it. Sadásíva had no alternative now but to risk a battle, and on the 6th January, 1761, he advanced towards the Muhammadan camp under a well-sustained cannonade. His Muhammadan general, Ibráhim Khán Gárdí, attacked the Rohillas with such impetuosity

that they were compelled to abandon the field. The Márháltás were on the point of gaining the victory, when Ahmad Sháh

advanced with his Afgháns, having sent another body of soldiers to attack the Hindus in the rear. In a moment, as if by a spell, the whole scene was changed. The Márháltás fled precipitately from the field, hotly pursued by Ahmad Sháh. Sadásíva Ráo and Viśvás Ráo were killed in the action,

and Ibráhim Khán Gárdí was placed in confinement for accepting service under the Hindus. Thus, in the course of a day, the political aspect of India was entirely changed.

The history of the Mughal empire may now be brought to a close. The emperors had become absolutely powerless, and were dependent either on the Márháttás or on the Afgháns even for their personal safety. Though the Mughal empire had already ceased to exist, it may not be uninteresting to give here a short account of the Imperial family.

In 1765 Sháh A'lam II. granted the Diváni of the provinces of Bengal and Behar to the East India Company, who agreed to pay him twenty-six lacks of rupees a year, and made over to him the provinces of Korá and Allahabad on condition of his remaining under British protection. For some years Sháh A'lam II. held his court at Allahabad and enjoyed peace. But in an evil hour the emperor listened to the advice of the Márháttás and repaired to Delhi to gratify the empty vanity of sitting on his ancestral throne. The English discontinued his pension and sold Korá and Allahabad to the Nawáb of Oudh (1772). The Márháttás were at best lukewarm friends to him, and at last the ruffian, Rohilla Ghulám Kádir, blinded and imprisoned him (1787). The English gained possession of Delhi, freed him from confinement, and granted him a pension in 1803. On his death in 1806, his son, Akbar II., was acknowledged as the titular emperor and heir to the pension. On Akbar's death in 1837, the same privileges were also accorded to his son, Bahádur Sháh II. But Bahádur joined the Sepoy Mutiny in 1857, and for this crime he was banished to Rangoon, where he died in 1862. The title of Emperor of Delhi was abolished after the Mutiny.

BOOK VII.

REVIVAL OF THE HINDUS.

INTRODUCTION.

THE Pathán emperors held the greater part of northern and nearly a third of southern India in military occupation. Colonies

of Afgháns, or Muhammadan marcenaries from Central Asia, held the great centres of Condition of India under the Pathán emperors. Hindu power and influence in check.

The rest of the country was left almost to itself, and was rarely interfered with, if the Hindu Rájás owned a nominal allegiance and paid a nominal tribute. Defiance always led to hostilities, and wars were carried on with great brutality. But still there were out-of-the-way places all over India, where, protected by mountains, forests, or rivers, the Hindu Rájás defied the power of the Muhammadans and developed types of civilisation on the ancient Hindu model, but greatly modified by the surrounding Muhammadan influence.

The dismemberment of the Pathán empire had simply the effect of decentralising Muhammadan power, and, instead of one, there were nearly a dozen Muhammadan capitals. Immigration of sturdy and powerful races from Central Asia still continued unabated, and these, being distributed over a dozen capitals,

Under the small kingdoms. kept the whole country in a perpetual stir ; for it was to these small Muhammadan kingdoms that the Hindus owed the loss of their mountain fastnesses. During the fifteenth and sixteenth centuries, the principalities of Tipará, Kamatpur, Bírghúm,

Orangal, Champánagar, Orissa, and others succumbed to the influence of these Muhammadan kingdoms. But, during these very centuries, friendly intercourse seems to have sprung up between the Hindus and their conquerors. The fierce spirit of proselytism, which characterised the Muhammadans during the

Mutual toleration. imperial Pathán period, the spirit to which we owe the conversion of nearly a third of

Bengal, half the Rájput races, the greater part of Káśmír, and vast tracts in Málava, Guzerat, and the Deccan had, to a great extent, abated. Intermarriage with the Hindus, their employment in the higher offices of the State and as military leaders, and the adoption of various Hindu customs into numerous Muhammadan families, made the beginning of an amalgamation of the races ; or, at least, of mutual toleration.

Akbar, with a profound insight into human character, adopted a policy which simply emphasized this spirit of toleration that had already sprung up between the races in the course of the previous centuries. Friendly inter-

Akbar's policy of conciliation. course increased, the Muhammadans began to respect and reverence learned Bráhmans

and Sannyásís, while the Hindus also had recourse for spiritual instruction to Muhammadan Pírs and Fakirs. The thrifty Hindus began to grow in wealth and power, and became an element of strength in the Mughal empire. The small Hindu principalities, which still retained their independence, shared in the general prosperity of their co-religionists in the Mughal empire, and it often happened that these independent chiefs accepted military service under it. If the policy adopted by Akbar had continued to be the accepted policy of the Mughal emperors, the destiny of India would have been very different. But circumstances

Intolerance of Aurangzeb. forced Aurangzeb to adopt a pronounced Muhammadan policy, which estranged the feelings, not only of his Hindu subjects, but

also of the friendly Hindu chiefs. The Rájputs revolted ; the Játs created disturbances in the immediate vicinity of the capital ; the Sikhs, unable to bear a most inhuman perse-

cution, took a religious vow to be avenged of their wrongs; the wild tribes everywhere made common cause with the

Hostile attitude
of the Hindus.

Hindus; and the Márháttás determined, not only to establish an independent kingdom in the Muhammadan territories themselves, but

to sap the very foundations of the Mughal empire by carrying violence and rapine from one end of it to the other.

Beyond the limits of the Mughal empire, that is, in the extreme north and south of India, as well as in the forests of Central India, the activity of the Hindus was very great. In the

Their political
power.

Himálayan provinces it led to the foundation of the Gurkhá kingdom, and in the south to the consolidation of the power of the Maisúr

State. Central India, never conquered by the Muhammadans, fell, to a great extent, into the hands of the Márháttás. The latter part of the seventeenth and the whole of the eighteenth century form a period of the revival of Hindu influence in the politics of India. It is proposed here to give a history of this revival with its consequences. It will be necessary, therefore, so far as the limited space permits, to give the history of the Márháttás, Sikhs, and Gurkhás. Of these, again, the Márháttás were the most powerful, and, their history will therefore, occupy a much greater space than that of the other races put together.

CHAPTER I.

ŚIVAJÍ.

THOUGH the Márháttá country was annexed to the Muhammadan empire, yet there were many small independent Hindu

The Márháttá kings who reigned in the Sahyádrí and country under the in the Konkan. After a severe struggle, Musalmans.

extending over nearly two centuries, the Muhammadans at last succeeded in subjugating these inaccessible strongholds of Hindu independence, under the

leadership of that estimable statesman, Mahmúd Gáwán. Though the country was subdued, yet the collection of revenue remained entirely in the hands of the Hindus, as in the other provinces of the Bahmaní kingdom. Every Village was under the charge of a revenue officer named *Grámádhikárí*, and every district under a *Desádhikárí*, *Desamukhya*, and *Desápándya*, who received a tenth of the revenue as *sardeśmukhí*, or the dues of a *desamukhya*. After the fall of the Bahmaní dynasty, the Hindu *desamukhyas* in Maháráshtra became subordinate to either the Nizám Sháhí or the Adil Sháhí dynasties. They used to collect revenue, garrison hill forts, and, in time of war, to fight under the standard of some Muhammadan general. Many of the *desamukhyas* obtained extensive *jágirs* for distinguished services. Of these, seven large Márhátá *jágirdárs* served the

The great Márhátá families.

Bijapur, and two great families the Ahmadnagar State. Of the former, the *Šawants* of Wari still continue to rule a small sea-

coast territory as feudatories of the British Empire. Of the latter the more powerful were the Yádavas of Sindkheir, believed to have been descended from the Yádavas of Devagiri. This family was allied by marriage to that of the Bhonslás; and as both the families served under the Ahmadnagar State, a friendly feeling always subsisted between them. Sháhjí Bhonslá was married to the daughter of Lukhjí Yádava Ráy, and Šivají, the founder of the Márhátá power, one of the children of this marriage, was born in 1627.

Málik Ambar, the Abyssinian chief, has already been mentioned in connexion with the history of Sháhjí.

Ahmadnagar. Sháhjí, his right-hand man, was a powerful military genius, and had considerable talents for civil administration. On the fall of Málik Ambar's party, Sháhjí set up a scion of the Nizám Sháhí dynasty and tried to revive the Ahmadnagar State; but, failing in this, he left the Ahmadnagar territory, which was annexed to the Mughal empire, and accepted service under the Bijapur State. He was employed in subjugating the Carnatic on behalf of Bijapur, and

succeeded in establishing a small principality in Southern India, with its capital at Tanjore. It was at first dependent on Bijapur, but its independence was acknowledged in 1679. Poona formed the nucleus of his hereditary jāgir in the Mārhattā country, and he retained possession of it through all the varying fortunes of the kingdoms of Bijapur and Ahmadnagar.

When leaving the Mārhattā country for the Carnatic, he placed Poona under the charge of an experienced officer, Dādājī Kondeo, who was also appointed to the guardianship of his youthful son, Śivajī. Śivajī soon became an excellent horseman. He was trained in a thoroughly orthodox Hindu fashion. The stories of the Rāmāyana and the Mahābhārata inspired him with respect for everything that was good in Hinduism, and he made a vow "to protect the Brāhmins and kine even at the risk of life." In the valleys adjoining Poona, there lived the wild tribe of the Māvālis. Dādājī tried to reclaim them; but Śivajī converted them into soldiers.

On the death of Dādājī, Śivajī assumed the management, not only of Poona, but also of all the possessions of his father in the Mārhattā country.

He employed the entire resources of the jāgir in increasing his army and in furnishing it with arms and accoutrements. As the jāgir contained no hill fort, he in 1646, took possession of Torna belonging to the king of Bijapur, whose anger at this act he succeeded in appeasing. In quick succession, Śivajī built Rājgarh, obtained possession of Sinha-

garh by bribing the Muhammadan governor, and usurped Purandar under the pretext of settling a quarrel between its various claim-

ants. All these were strong hill forts, and their possession emboldened Śivajī to such a degree that he ventured to plunder

a convoy of treasure belonging to the Bijapur State. On this, the king sent for Shāhājī from the Carnatic, cast him into prison, and threatened to wall up its door unless Śivajī submitted. In

vain did Sháhjí represent that Šivají was not only a rebellious vassal of the king, but also a rebellious son to himself. At this juncture, Šivají wrote a humble letter to Sháh Jahán, offering to transfer his allegiance to that monarch. Frightened at this bold stroke of policy, the king of Bijapur released Sháhjí from prison, and, in a short time, at the intercession of his Hindu minister, Murári Panth, allowed him to proceed to the Carnatic.

On the release of his father, Šivají for the first time plundered the Mughal territory and secured a treasure, of three lakhs of rupees and three hundred horses. These formed the nucleus of the famous *Bargir* (Márháttá horsemen), the terror of all India for over a hundred and fifty years. He admitted the Muhammadans into his army, and, with their help, conquered the whole of the Konkan, with the exception of Bombay, Goa, and Jinjira, belonging to the English, the Portuguese, and the Abyssinians respectively.

The king of Bijapur, enraged at the loss of the Konkan, sent Afzal Khán, a haughty Pathán general, to put down Šivají. Afzal Khán was offended at being sent against so insignificant an

Afzal Khán sent against him.

enemy, and Šivají, on his part, gave out that he was very much afraid of Afzal Khán's power. He, however, bribed a Bráhma officer of Afzal and through him arranged a private interview in which he treacherously killed Afzal with a deadly weapon called *Bághnakh* (tiger's claw), concealed in his hand. On the death

of the general and the dispersion of his army in 1659, the king himself took the field against Šivají. But a fresh disturbance

Takes revenge on Bají Ghorpure.

in the Carnatic compelled him to leave the war in the Konkan in the hands of Bají Ghorpure, who, some years before, had treacherously arrested Sháhjí and brought him a prisoner from Tanjore to Bijapur. Šivají suddenly attacked Ghorpure's capital, sacked it, and put him to death with his whole family. Shortly after this, Šivají removed his capital to the impregnable fort of Ráygarh.

The famous general, Sháyista Khán, was sent against Śivajī by the Mughal emperor in 1661. Sháyista Khán captured several hill forts and fixed his residence at Sháhjí's house at Poona.

War with the
Mughals.

But Śivajī suddenly attacked the house at night and killed his son; and Sháyista Khán narrowly escaped with his life.

After this Śivajī plundered Surat, led a piratical expedition against Barsilor, one of the rich seaports of the Bijapur kingdom, and returned to his capital, laden with booty. He assumed the title of Rájá and began to coin money in his own name in 1664. Incensed at these reverses, Aurangzeb sent

Dilir Khán and Rájá Jay Sinha to the Deccan. They began vigorous operations against Śivajī who, greatly alarmed, listened to Jay Sinha's advice and proceeded to Delhi. How he was received there, has already been narrated. To conciliate him, Aurangzeb conferred on him the title of Rájá and returned him the territories conquered by the Mughals; while the kings of Golkonda and Bijapur granted him the fourth and the tenth of the revenues of their kingdoms. Thus secure in his own kingdom, Śivajī directed his attention to its civil and military administration.

Śivajī goes to
Delhi.

Śivajī used to pay his soldiers monthly salaries from his treasury, and never allowed their pay to fall into arrears; but they had no claims to the plunder, which was credited to the State. He collected revenue according to the old Hindu custom and never allowed arrears to accumulate. He prohibited the collection of extra cesses. If a high officer or a Bráhmaṇ became his prisoner of war, he would release him without ransom. His council consisted of eight *Pradháns*, or chief ministers, with the Peshwa for their head, or *Mukhya-Prádhan*. The *Senápati*, or commander-in chief, was also one of the *Pradháns*. A learned Pandit thoroughly versed in the various Śástras was another of them, with the title of *Nyáyadriś*, or "overseer of justice." These and other civil arrangements occupied

His system of
administration.

Śivajī for two years, at the end of which time he again undertook military operations against the Mughals. Aurangzeb had issued orders to his son, prince Sháh 'A'lam, to arrest Śivajī.

War with the
Mughals.

On hearing this, Śivajī lost no time in taking the hill fort of Sinhagarh and occupying Kalyán. He also plundered Surat for the second time in 1670. Aurangzeb made several changes in the command of the Deccan, which gave the Márháttás only fresh opportunities for extending their plundering expeditions.

Sháhjī died in 1671. Three years after, Śivajī ascended the throne at Ráygarh with great pomp and assumed the title of Mahárájá. In 1677, Śivajī proceeded to his father's kingdom of Tanjore now ruled by his step-brother, took possession of his share of the paternal kingdom, and conquered several places belonging to the Muhammadans. In 1679, the Mughals laid siege to Bijapur, the king of which applied to Śivajī for assistance; and Śivajī plundered the Mughal provinces behind the besieging army so effectually that they had to raise the siege. The king of Bijapur, grateful for the services so promptly rendered, acknowledged him as the independent Rájá of Tanjore and the neighbouring districts. Śivajī died in 1680, at the age of fifty-three.

Śivajī was the son of a common jágirdár. But by his energy, tact, intelligence, and military skill he not only founded a new Hindu kingdom, but inspired the Márháttás with a spirit of resolute perseverance and indomitable courage, and turned a race of peaceful cultivators into a warlike nation. The majority of the great jágirdárs amongst the Márháttás remained loyal to the Musalmans, and only a small minority joined his ranks. But every Hindu wished well to Śivajī and rendered him assistance, direct or indirect. Beyond the limits of the Márháttá country also, the Hindus had acquired great influence. Murári Panth at Bijapur and Madan Panth at Golkonda were right-hand men to the Sultans; and the Musalman kings often relied on their Hindu generals. But none of the influential Hindus ever

attempted to assert their independence. It was Sháhjí and Śivají, who resolved upon throwing off the Muhammadan yoke, Sháhjí failed, but Śivají succeeded. The kingdom founded by Śivají may be said to have been annihilated shortly after his death ; but the national spirit which he had infused into the hearts of the people of the Márháttá country, created a great revolution throughout India and ultimately destroyed the Muhammadan supremacy and the Mughal empire.

CHAPTER II.

SUCCESSORS OF ŚIVAJÍ (1680-1720).

ŚIVAJÍ's eldest son, Śambhuji, a young man of a turbulent and licentious character, had been imprisoned in the fort of Pánálá by his father for misconduct. The Márháttá chiefs were not well disposed towards him, and efforts were made to keep the news of Śivají's death secret. Śambhuji, however, succeeded in obtaining the news, took possession of the fort of Pánálá, collected his adherents, presented himself at Ráygarh, ascended his father's throne, and imprisoned and killed many who had plotted against him. Instead of carrying on the war with the Mughals vigorously, Śambhuji employed the first few years of his reign in fruitless attempts to conquer Goa and Jinjira, which had defied the power even of his father. Aurangzeb destroyed the kingdoms of Golkonda and Bijapur, Śambhuji looking on as an indifferent spectator. The affairs of the Márháttá State now fell into disorder. Remittances of revenue from the Carnatic ceased ; the proceeds of plunder no longer reached the treasury and the hoarded treasure of Śivají became exhausted. Śambhuji enhanced the rents of the cultivators ; but this merely spread discontent among the Márháttás. How, in this state of things, Aurangzeb attacked Śambhuji, has already been described in Book VI. Ch. XII. On Śambhuji's death in 1689, his minor son, Śivají II., was raised to the throne, and his brother, Rájá Rám, became regent.

Aurangzeb now entrusted the conduct of the war to Zulfikár Khán, the son of Asad Khán, his vizier. A Márháttá chief betrayed the capital, Ráygarh, into the hands of the Mughal general, and young Sivají II. Rájá Rám Regent. and his mother were taken prisoners.

Aurangzeb kept them in confinement in his own seraglio. He used to call Sivají and Sambhují thieves; so he gave the minor Sivají the name of Sáhu, or honest man, by which name Sivají II. is known in history. Aurangzeb liked Sáhu, got him married twice in his own camp, and granted him extensive jágirs. But he never relaxed his efforts for the destruction of his kingdom. One by one, he conquered

Rájá Rám king. almost all the hill forts in the Konkan.

Rájá Rám, in despair, fled to the Carnatic, and established his head quarters at Ginji. He confirmed Sáhu's councillors in their offices and created a new appointment, namely, the *Pratinidhi* (king's representative) for Prahlád Nirají. As soon as the Konkan was completely subjugated, Zulfikár Khán was directed to invest Ginji. Up

Siege of Ginji. to this time, the Márháttás had been satisfied with collecting the chauth and sardeśmukhí,

the fourth and tenth of the revenue respectively, from the Mughal territories. The sardeśmukhí belonged to the king and the chauth was credited to the State. But Rájá Rám invented a new impost called *Ghàsðàrà* (forage money) to encourage the plundering chiefs. Rám Chander Panth was deputed to the Konkan to re-conquer the Márháttá forts, and this he did with considerable success. The Márháttás began to plunder the supplies of the besieging army at Ginji with such effect that Zulfikár Khán was at last compelled to beg Rájá Rám to allow him to remove his camp to Wandewash. When Aurangzeb heard of this proposal, he pushed his camp on to Bijapur and sent a strong reinforcement to Ginji. The siege operations were carried on with vigour, and Ginji fell into the hands of the Mughals in 1698, but Rájá Rám escaped to the Konkan.

At the suggestion of Rám Chander Panth, Satára was made the capital of the Márháttá kingdom. But

War in the
Konkan.

Rájá Rám never stayed anywhere long.

He sent Kunde Ráo Dhábári to Guzerat and Pársvají Bhonslá to Berar to collect the Márháttá dues, and thus laid the foundations of the Márháttá kingdoms of Baroda and Nagpur. Aurangzeb now split up his army into two divisions, and, assuming the command of one of them, laid siege to the Márháttá forts. The command of the other was entrusted to Zulfikár Khán, with instructions to engage the Márháttás in the open field and to prevent their ravaging the country. Aurangzeb took Satára and many other hill forts and on one occasion Zulfikár pursued Rájá Rám's death. Rám so closely that he reached the fort of Sinhagarh, simply to die of exhaustion, in 1700.

Rájá Rám's eldest son became king, under the title of Sivají III., and his mother, Tára Báí, regent.

Sivají the Third.

Tára Báí travelled constantly with her minor son from one hill fort to another. She convened a meeting of her *Sardárs* (chiefs), explained to them the dangers to which they and their country were exposed, and exhorted them to do their best to save their country from its enemies. They responded enthusiastically to her call and succeeded in re-conquering a large number of hill forts before the death of Aurangzeb, in 1707. But the Mughals set Sáhu at liberty, in order to sow dissensions amongst the Márháttás, and in this they succeeded.

Rájá Sáhu.

Many of the Márháttá *Sardárs* took up the cause of Sáhu, when he ascended the throne at Satára in 1708. But Tára Báí also had her adherents and determined to support

Civil War.

the cause of her son. This gave rise to a civil war; and the Mughals tried to weaken both parties by alternately supporting their claims. In 1712, Tára Báí's son died, and her adherents raised Sambhují II., the second son of Rájá Rám, to the throne and continued the civil war. In 1713 Saiyyad Husain Ali acknowledged Sáhu as the king of the

Márháttás and made a treaty with him (see Book VI. Ch. XIV). This event gave Sáhu a preponderating influence in the Márháttá country. But Šambhují occupied the greater portion of the Sahyádri and established his capital at Kolhápur, and the civil war continued.

Bálájí Bisvanáth Bhatta, a Konkan Bráhmaṇ, having greatly distinguished himself about this period by his ability in the work of collecting revenue, Rájá Sáhu appointed him *Peshwa*, (*lit.*, one who places papers before the king, that is, the Chief Minister)

The subsequent history of Šivají's family. and succeeded, with his assistance, in obtaining favourable terms from the Mughals, Bálájí accompanied Husain Ali with 10,000 horse to Delhi and obtained from the emperor a ratification of the treaty made by that officer. On his return to Satára, Bálájí greatly improved the arrangements for the collection of the various kinds of revenue. He died in 1729, and was succeeded in the office of Peshwa by his son, Bájí Ráo. Sáhu recognised Kolhápur as an independent kingdom in 1730, and thus brought the civil war to an end. Rájá Sáhu died in 1748. The whole power of the Márháttá State had already passed into the hands of the Peshwa, who, on his death, raised Rám Rájá, a grandson of Rájá Rám, to the throne and governed the Márháttá empire in his name. The new Rájá possessed no power. Even the fort of Satára was garrisoned by the Peshwa's soldiers. The English annexed the Peshwa's territories and granted the Rájá of Satára independence in 1818. The last king died without issue (1848), and Satára became a British district; but the descendants of Šivají are still reigning at Kolhápur.

CHAPTER III.

BÁJÍ RÁO PESHWA (1720-1740).

BÁLÁJÍ BISVANÁTH BHATTA was the founder of the Peshwa family. But the man who made the Peshwa Bájí Ráo Peshwa. the real head of the Márháttás and the Márháttás the greatest power in India, was Bájí Ráo the eldest

son of Bísvanáth Bhatta. He was handsome, modest, and exceedingly popular, and acquired great aptitude for both civil and military pursuits at an early age. He was resolved to destroy the Mughal empire and to establish a Hindu empire in its place. He was the first Márháttá to penetrate into Hindusthán with a view to establish Márháttá ascendancy there. Senápati Dhábári and Pratinidhi Śrīpati Ráo were his great rivals. The Senápati had established himself in Guzerat, and the Pratinidhi had his head quarters at Satára. Of the chiefs who served under Báji Ráo,

Ranají Sindhia, Malhar Ráo Holkar, and
 His great generals. Udayají Pauyár were the most famous.

The Nizam was also an enemy of Báji Ráo. On his assuming the Subadárship of the Deccan in 1721, he found that the Konkan Bráhmans had already become the real rulers of the Márháttá kingdom, and in order

to check them, espoused the cause of
 The Nizam and the Peshwa. the Pratinidhi, dismissed the men appointed

by Báji Ráo throughout the Deccan for the collection of the Márháttá dues, and summoned the kings of Satára and Kolhápur to appear before him to establish their claims to the Márháttá kingdom. This arrogance on the part of the Nizam incensed Rájá Sáhu, who resolved upon taking up arms against him. But Báji Ráo interfered, urging that it would be undignified for the emperor of the Hindus to go to war with a general of the Muhammadan empire, and that he was himself a match for the Nizam. He lost no time in taking the field, and plundered Khándes and Ahmadnagar. The Nizam had placed great reliance on his artillery, but it was useless against Báji Ráo, as he never approached the Nizam's camp, but always cut off the supplies in his rear. The Nizam at length sent proposals of peace to Báji Ráo and made arrangements for the payment of the Márháttá dues from the Deccan, with all arrears, in 1728. In the following year, Sarbuland Khán, the Subadár of Guzerat, agreed to pay the Márháttá dues of the province to Báji Ráo.

Rájá Sáhu granted the power of collecting chauth in Guzerat to the Peshwa in 1730. This brought the Peshwa into collision with the Senápati, who had already established himself there. But

The Senápati and the Peshwa. the promptitude with which Báji Ráo planned and executed his operations completely

baffled the Senápati, who was defeated and killed in the battle of Dubhoy (1731). Báji Ráo appointed

Dhábári's minor son, Senápati, with Pilaji Gaekwar, the founder of the Gaekwar family of Baroda, as his assistant.

The Nizam had assisted the late Senápati with men and money, and Báji Ráo resolved to march against him, but,

the Nizam, paying him a visit, urged him to invade Hindusthán. The Subádár of Málava invaded Bundelkhund, the

Rájá of which invited Báji Ráo to come to his assistance. Báji Ráo, who was then in Málava, promptly complied with

his request and drove the invader out of Bundelkhund; and the Rájá gratefully made over to him the

Jhansi acquired. province of Jhansi in full sovereignty.

Kunhaji Bhonslá of Berar, showing signs of disaffection, was confined in the fort of Satára, and Raghuji Bhonslá, the founder

of the Nagpur family, a favourite of Rájá Sáhu, was sent to watch the Márháttá interests in Berar. About

Raghuji Bhonslá. this time, Rájá Sáhu was engaged in a war with the Abyssinians of Jinjira. The Pratinidhi, who was deputed

to carry on the war, failed miserably. Báji Ráo volunteered to lead an expedition to Jinjira and compelled the Abyssinians to cede

half of their territory to the Márháttás. This half contained Ráygarh, the capital of

Báji Ráo at Jinjira.

Báji Ráo supreme in the Márháttá country

the recovery of his grandfather's capital so pleased Rájá Sáhu that he granted the Subádárship of the Konkan to Báji

Ráo. Báji Ráo having thus succeeded in consolidating his power over almost all the Márháttá chiefs, now turned his attention elsewhere. At the head of a large

army, he next marched into Málava, whence he wrote to Muhammad Sháh, urging him to ratify the treaties made with

the Subádárs of Guzerat and Málava, and followed up his letter by plundering Hindusthán up to the gates of Delhi. Khán Daurán, the vizier, from Delhi, and Sádát Ali from Oudh proceeded to oppose the Márháttás, and their united armies succeeded in compelling Báji Ráo to recross the Jumna, but he plundered the suburbs of Delhi in order to show the

Crosses over to Hindusthán.

Mughals that he was still in Hindusthán.

These events convinced the emperor of the helplessness of his position, and he wrote pressing letters to the Nizam, earnestly soliciting him to accept the viziership. He was appointed to the Subádárship of Málava and Guzerat in addition to that of the Deccan and all the tributary princes were ordered to join his army. The Nizam encamped at Bhupal. Báji Ráo completely surrounded the encampment with 80,000 horse. The supplies were cut off and the transport animals carried away. The Nizam expected a reinforcement from the Deccan, but Báji Ráo's brother advanced with the Rájá's body-guard to oppose their crossing the Tápti. The sufferings in the invested camp became intolerable. It was, indeed, protected by artillery, but Báji Ráo discreetly kept out of its range. The Nizam, at last, agreed to give Báji Ráo the Subádárship of Málava; to cede to him all the territories between the Narmadá and the Chambal, and to pay him fifty lakhs of rupees from the treasury of Delhi (1738).

The Nizam becomes vizier of Delhi.

Cession of Málava to Báji Ráo.

In the following year, while Nádir Sháh was engaged in plundering Delhi, Báji Ráo and his brother wrested the islands of Salsette and Bassein from the Portuguese. The Nizam, according to his promise, made over Málava and the other provinces to Báji Ráo, who divided the country between his generals, Ranají Sindhia and Malhar Ráo Holkar. This is the origin of these two great families, who still rule Málava as feudatories of the British Empire. About this time, Báji Ráo resolved to punish Raghuji for disobedience to the Rájá's

The Houses of Holkar and Sindhia.

orders to proceed to Bhupal and for plundering Allahabad without permission. Raghuji, however, saw the gathering storm and bent before it. At an interview with Báji Ráo it was resolved that Raghuji should invade the Carnatic and plunder it, while Báji Ráo conquered the Deccan. But before these proposals were carried into effect, Báji Ráo died in 1740.

The early death of Báji Ráo was one of the greatest calamities that befell the Márháttá empire. Both at home and abroad, he had numerous enemies; but none of them were successful in their opposition to him. The king was not always favourably disposed towards him, and he had often to undertake expeditions at his own risk. Owing to this cause, during the last years of his life, he became greatly involved in debts. His creditors often sat *dharaná* [at his door (*i. e.* they declared that unless the debt was paid off they would take neither food nor drink; and under the rules of hospitality, the debtor also had to fast). A bold military leader and a successful civil administrator, he was in the habit of rewarding merit wherever found. Many of his followers became great rulers. He was ambitious beyond measure. In one of his speeches in the council of Rájá Sáhu, he boldly bade his Márháttá compéers strike at the withered trunk, and the branches would fall off of themselves. The eloquence and earnestness with which he pressed his advice, on another occasion, to carry the Márháttá standard beyond the Narmadá moved the Rájá so strongly that he exclaimed; "You are the worthy son of a worthy father, you will plant it on the Himálayas."

CHAPTER IV.

BÁLÁJÍ BÁJÍ RÁO (1740-1761).

RAGHUJÍ's expedition to the Carnatic was eminently successful.

Rájá Sáhu appointed Bálájí Bájí Ráo, the able-
 Bálájí Bájí Ráo son of Bájí Ráo, as Peshwa in August 1740,
 Peshwa.

in spite of Raghují's opposition. The new Peshwa was exceedingly popular. Bálájí Bájí Ráo's great difficulty was the liquidation of his father's debts. But his Diván, Madají Panth Purandhari, helped him in paying them off, and Madají was appointed Diván to the Peshwa. In 1742, the Peshwa obtained the government of Salsette and Bassein from Rájá Sáhu, together with the exclusive privilege of collecting the Márháttá dues from all the countries to the north of the Narmadá. The Subádárship of Málava was his due after the death of his father, but the emperor granted it to another. Shortly after this, Bháskar Pandit, the Diván of Raghují Bhcnslá, invaded Bengal by way of Rámgarh, defeated Ali Vardi Khán, the Subádár, and obtained two crores and a half of rupees by plundering the house of the banker, Jagat Set. The emperor begged Bálájí Bájí Ráo to save Bengal, which he did promptly and effectually. In return he granted him the Subádárship which he so much coveted.

Foiled in his enterprise in Bengal, Raghují proceeded to Satára, whether Damají Gaekwar, who, on the extinction of the Senápati's line, had become the real ruler of Guzerat, also repaired. Bálájí also presented himself at the capital and prevailed upon Rájá Sáhu to arbitrate the differences between himself and Damají, and Raghují. Rájá Sáhu made the following settlement. In return for the privilege granted in 1742, he now asked the Peshwa to part with Oudh, Behar, and Bengal, which provinces were granted to Raghují; and Damají was required to submit an account to the Peshwa of all the booty obtained in.

Raghují and the Peshwa.

Guzerat. After this settlement, Raghuji proceeded to plunder Bengal, and Damaji the territories in Guzerat that still remained to the Mughals.

On the death of Rájá Sahu in 1748 and the accession of Rám Rájá, the Peshwa made every arrangement for the maintenance of the royal household, and himself removed to Poona, which from this time became virtually the capital of the

Events on the death of Rájá Sahu. Márháttá empire. Bálaji appointed the council of the Pradháns as usual, but reduced the jágirs and the power of the members.

Rám Rájá agreed to accept everything done by the Peshwa as his own act. The arrangements with the various Márháttá chiefs were confirmed; and they were satisfactory to all the

Bálaji and Damaji Gaekwar. chiefs with the single exception of Damaji Gaekwar, who was, however, compelled

to make peace with the Peshwa on condition of dividing the present and future possessions of the Márháttás in Guzerat equally with him. In accordance with this treaty Damaji and Raghava the brother and general of the Peshwa, led their combined armies against the defenceless Mughal territories in Guzerat; and Ahmadabad, the Mughal capital, soon fell into their hands (1755).

The Nizam died in 1748. His eldest son, Gháziuddín, was the commander-in-chief at Delhi, and his second son, Násir Jang, assumed the Subádárship of the

Násir Jang and Muzaffar Jang. Deccan. The Carnatic was convulsed with internal dissensions at this time, and Násir

Jang had to go there in person. The victory of Ambar put an end to the commotions; but one of the Pathán Nawábs of the Carnatic stabbed Násir Jang to death, and his sister's son, Muzaffar, was also assassinated a short time afterwards in 1751.

On the death of Muzaffar, Salábat Jang, the third son of the Nizam, assumed the Subádárship. Dupleix, the French governor of Pondicherry, greatly assisted him. He sent a number of French troops to Hyderabad under the French general, Bussy, and obtained a grant of the revenue of the Northern Circars

for their maintenance. Báláji Báji Ráo thought he saw a good opportunity for appropriating a portion of the Nizam's territories, by supporting the cause of Gháziuddín against that of Salábat Jang, who, acting under the advice of Bussy, led an army against Poona. Sadásiva Ráo, a grandson of the founder of the Peshwa family and Diván to the Peshwa, was sent against him, and he so effectually harassed the invading army by cutting off their supplies and stealing their transport cattle that they were obliged to fall back upon Ahmadnagar. Raghuji, too, took this opportunity to get possession of the forts of Gwalgarh, Nárnála, and Mánik Durg belonging to Salábat. Gháziuddín came to Aurangabad about this time, and was joined by the Peshwa and a large number of the Deccan soldiers. Everything had been settled for his assumption of the Subádárship, when in an evil hour he accepted an invitation from his step-mother, and was poisoned by her. Gháziuddín's death made the position of Salábat Jang secure. But the Peshwa did not give up the districts in Berar assigned to him by Gháziuddín for the assistance rendered to him.

One of the officers of the Nizam made over the fort of Ahmadnagar to Sadásiva Ráo for a handsome bribe in 1759. This led to a war between Salábat Jang and the Peshwa. But Salábat was not prepared for the war, and was obliged to sue for peace, which was granted by the Márháttás on condition of his ceding to them the districts of Daulatabad, Bijapur, and Asirgarh, yielding a revenue of sixty-two lakhs of rupees.

It was about this time that Rághava led a Márháttá army through Hindusthán to the Punjab and appointed a Márháttá Subádár at Lahore, the farthest point in the north which the Márháttá power had yet reached. But family dissensions proved the ruin of their cause. Rághava returned from Attock, covered with glory, but without plunder. On the contrary, he brought home a debt of eighty lakhs of rupees.

Rághava in the Punjab.

Bálájí appointed Rághava Diván and sent Sadásíva against Ahmad Sháh Abdálí as commander.

A description of the battle of Pánipat has already been given. Bálájí was on his way with a large reinforcement to assist Sadásíva, and had already crossed the Narmadá when the news of the battle reached him. The Peshwa returned to Poona, to die of a broken heart in the course of six months. The Peshwas were at the zenith of their glory during the reign of Bálájí, and the Márháttá country attained great prosperity. This prosperity was due to the genius of Sadásíva and Rághava, but the empire was lost through the wrong-headedness of both.

CHAPTER V.

MÁDHAVA RÁO (1761-1771).

MÁDHAVA Ráo, the eldest son of Bálájí Bájí Ráo, succeeded to the Peshwaship in September 1761. He was then only seventeen, and Rághava, his guardian, conducted the affairs of the State. But in a short time the uncle and the nephew disagreed, and both Raghují and the Nizam fomented the quarrel. Mádhava Ráo, though a minor, saw that family dissensions threatened to prove the ruin of the only Hindu kingdom in India, and presenting himself alone at his uncle's camp, voluntarily became his prisoner. Nizám Ali, the fourth son of the Nizam, had already supplanted his brother, Salábat Jang. He was dissatisfied with the conduct both of the uncle and of the nephew, and urged Janájí Bhonslá, Raghují's successor, to assume the leadership of the Márháttás, promising him his entire support. The Nizam and Janájí led their united armies to Poona, which they partially destroyed. Owing to

the treachery of the latter, Rághava completely defeated Nizám Ali, who, however, came to the camp of the victor, and so flattered him that, contrary to the general usage of the Márháttás, he let him off with the cession of a very small district. Mádhava Ráo displayed so much courage in the war, that Rághava sent him against Hyder Ali in 1763. Mádhava Ráo obtained great advantages over Hyder, and now had time to punish Janají for his treacherous conduct in joining Nizám Ali and plundering Poona. He invaded his territory and appropriated a portion of it in 1766.

About this time, the English obtained possession of the Northern Circars from the Nizam, with whom they entered into an offensive and defensive alliance; Nizám Ali's object being to destroy the Márháttá power with their help. If Hyder Ali joined the confederacy, it would be formidable, and so Mádhava

Mádhava Ráo and Hyder Ali Ráo invaded Hyder's territories and compelled him to pay thirty-two lakhs of rupees as arrears of the Márháttá dues. Rághava

attempted to divide the Márháttá possessions with his nephew in 1768, and was imprisoned and brought to Poona. After this event Mádhava Ráo took the administration into his own hands and lived for three years more; but during this period, he led several expeditions against Hyder and Janají, and extended the Peshwa's dominions at the expense of those two potentates. He sent his commander-in-chief, Bísvají Krishna, to Hindusthán; and the latter, being joined by

Bísvají Krishna Holkar and Sindhia, levied contributions from the Rájput princes and even from the Ját Rájá of Bharatpur, and plundered

the whole of Rohílkhund in retaliation for the injury inflicted on the Márháttás by the Rohillas at the battle of Pánipat. Bísvají induced Sháh Álam to renounce British protection and proceed to Delhi in 1771. While Bísvají was still at Delhi, young Mádhavá Ráo died of consumption, and his wife burnt herself on his funeral pyre. Mádhava

Ráo's younger brother, Náráyan Ráo, recalled Bísvají to the Deccan.

It is doubtful whether the Márháttás ever had a better administrator than Mádhava Ráo. He was able, bold, and discreet. He had many enemies both at home and abroad, but he kept them all in check and succeeded in extending the Márháttá dominions up to Delhi. His selection of officers was always judicious, and he employed some of the ablest men, such as Rám Sástrí and Náná Farnavis in the service of the State. Mádhava Ráo, though young, was absolutely fearless. On one occasion, Madají Sindhia delayed at Poona only four days after he was ordered to march : Mádhava Ráo sent for him, rebuked him publicly, and compelled him to leave Poona within twenty-four hours. Fearless himself, he delighted in finding moral courage in others. On one occasion, Mádhava Ráo had no time to attend to public business on account of some religious ceremonies. Rám Sástrí, annoyed at this, prepared to resign. But Mádhava Ráo justified his conduct by saying that he was a Bráhmaṇ, and he had done what a Bráhmaṇ should do. To this Rám Sástrí's bold reply was : "The performance of religious ceremonies is, indeed, the duty of Bráhmaṇs, but not of those who rule empires. If you want to perform the duties of a Bráhmaṇ, descend from the *Masnád*." This sharp rebuke had the desired effect. Henceforth Mádhava Ráo never again neglected public business for the sake of religious ceremonies. Every chief in those days was in the habit of exacting forced labour from his tenants. Mádhava Ráo abolished this system altogether. During his administration, bribery in the civil courts became almost unknown under the careful supervision of Rám Sástrí. The only fault in Mádhava Ráo's character was that he often lost his temper.

CHAPTER VI.

MĀDHAVA RÁO, NÁRĀYAN (1771-1782).

MĀDHAVA RÁO, on his death-bed, sent for his uncle, and placing his younger brother, Náráyan Ráo, in his hands, exhorted him not to ruin the Márháttá empire by family dissensions. But

Murder of
Náráyan Ráo.

in the course of a few months, Rághava, acting under the advice of his wife, A'bandí Bái, assassinated Náráyan Ráo, and, in order to divert the attention of the Márháttás from this atrocious deed, made extensive preparations for a war against Nizám Ali. But Rám Śástrí, convinced of his guilt, came to him and called upon him to take his trial at his court. On his refusal, he said :

Rám Śástrí's
curse on Rá-
ghava.

"The crime you have committed can be expiated only with life. Your family shall never prosper. I will not enter Poona so long as you rule, and I will never accept public service under you." So saying, he left Poona and retired into private life.

Though Rám Śástrí resigned his appointment as Pandit Ráo, others continued at their posts. Rághava was very successful in his operations against Nizám Ali. The cunning Nizám Ali, however, adopting an attitude of humility, visited him in his camp, and placing the Subádár's seal in his hand, asked him to take any portion of his territories he chose ; and Rághava, in a fit of generosity, returned the seal, saying he would take nothing. Nizám Ali returned to his capital, well pleased, but the Márháttás were greatly discontented. Sukha Rám Bápu, Nána Farnavis, and other old servants returned to Poona, and raising the posthumous child of Náráyan Ráo to the throne, governed the Márháttá State in his name. This child was Mādhava Ráo Náráyan. All the old servants of the State joined his party, and Sindhia supported him.

Rághava had, in the meanwhile, advanced as far as Bellary, against Hyder Ali. But when he heard of what the ministers had done, he made peace with Hyder by ceding to him

Rághava deserted:

three Márháttá districts in the Carnatic while Hyder supplied him with twenty-five lakhs of rupees. Rághava's partisans began, one by one, to desert him, and he was obliged to throw himself on the mercy of Government of the Bombay, and enter into a treaty at Surat in 1775 with the English, who assisted him with men and money. He obtained several

The first Márháttá war.

victories over the ministers. But the Supreme Government disapproved of the action of

the Government of Bombay, and the English withdrew. The Governor-General sent an ambassador from Calcutta to enter into a fresh treaty with

The treaty of Purandar.

the ministers, by which the English agreed

not to assist Rághava. This is known as the treaty of Purandar (1776).

After the treaty of Purandar, two parties were formed at Poona, headed by Náná and his uncle, Morábá, respectively.

The rising fortune of Náná made his uncle, extremely jealous of him, and he resolved to make Rághava

The second Márháttá war.

Peshwa again. Holkar declared for his

party, and Morábá invited the Bombay

Government to help him with men and money. The Supreme Government took up the cause of Morábá and sent a strong contingent from Bengal to Poona. The Bombay Government

engaged in the war with alacrity. They arranged with Rághava that he should be the guardian of the minor Peshwa. The English crossed the Western Gháts, the Márháttás harassing them at every step, and on January 9th, 1779, their army reached Tulligram, only eighteen miles from Poona.

Náná Farnavis had previously destroyed that

place, and he now threatened to destroy all the villages between it and Poona, and

Convention of Wargáo.

even to set fire to the capital itself. Under the circumstances :

the English resolved to retreat, the Márháttás pursuing them closely. They were at last obliged to enter into a convention at Wargáon, in 1779, the conditions of which, being very unfavourable, were rejected by the Governor-General.

But the Government of Bombay made immense efforts to retrieve their fortune, and, on hearing that Captain Goddard had reached Central India from Bengal, requested him to come to Bombay. The Governor-General sent another expedition through Central India. The fort of Gwalior fell into the hands of the English, and they stormed the fort of Ahmabad in Guzerat, and conquered the greater part of that province and the Konkan. The fort of Bassein, after an arduous siege, opened its gates to them. But, at this juncture, information was received at Calcutta that all the Márháttás (except the Geakwar), the Nizam, and Hyder Ali had formed a coalition to expel the English from India. Captain Goddard pushed on to Kolhápur, but, finding further progress impossible, began to retreat. The Márháttás harassed him with skirmishes, and carried off his horses, camels, and cattle. Dissatisfied with the way in which operations were being carried on in the Western Presidency, the Supreme Government, with a view to intimidate Sindhia, the principal supporter of the ministers, sent an army from Hindusthán to invade his territories. The army fell suddenly upon Sindhia's camp, and inflicted great loss on him. Sindhia was now compelled to treat, and obtained favourable terms in 1781. The following year (1782), through his good offices, the treaty of Salbái was concluded between the English and the ministers at Poona, by which the English agreed to relinquish all their conquests since the treaty

Treaty of Salbái. of Purandar, with the exception of Salsette, Elephanta, and two other small islands, which were retained by them. It was also agreed that Hyder should be compelled to restore to the English all the territories that he had conquered from them. The infant, Mádhava Ráo Náráyan, was recognised as Peshwa. Rághava received a pension of three lakhs of rupees a year.

CHAPTER VII.

MÁDHAVA RÁO NÁRÁYAN (1782-1795).

AFTER the recall of Bísavají Krishna from Hindusthán (1773), the Márháttás lost all their influence in that country. The Nawáb of Oudh, the Rohillas, and other Muhammadans were engaged in constant warfare with one another. Sháh A'lam succeeded in regaining the whole of the provinces of Agra and Delhi with the help of his able minister, Najaf Khán. Najaf Khán died in 1782, and his son, Afrásiáb Khán, unable to maintain his position, sought the protection of Sindhia who joined him near Agra. Afrásiáb Khán was assassinated shortly afterwards, and Madají Sindhia easily made Sindhia at Delhi. himself master of Delhi. The emperor, at his instance, granted the title of Vakili Mutálak (the Representative of the Empire) to the Peshwa, and Sindhia remained at Delhi as the Peshwa's deputy, and was appointed Amirul Umaráh and Subádár of Agra and Delhi.

In 1790 the English, the Nizam, and the Márháttás formed a triple alliance against Tipu Sultán, the king of Maisúr. The details of the war are given in Book VIII. Chapter V. This war immensely increased the influence of Náná Farnavis in the Márháttá country.

About this time Madají Sindhia came to Poona. His ostensible purpose was the investiture of the Peshwa with the title of Vakili Mutálak, granted by the emperor, but his real object was the destruction of the influence of Náná and the Bráhmans. The ceremony of investiture was performed with the greatest pomp. Sindhia ingratiated himself with the minor Peshwa, who was not well pleased with Náná Farnavis, a strict guardian. Náná begged him not to listen to Sindhia's persuasions; but his influence with the Peshwa was nearly gone. Sindhia's general in Hindusthán obtained a victory over Holkar about this time, and this increased Sindhia's influence at Poona. But Náná

was soon relieved from his awkward position by the death of Madají Sindhia in 1794. He was succeeded by his nephew, Daulat Ráo Sindhia.

Náná Farnavis now became supreme in the Márháttá country, and took this opportunity to accomplish one of the cherished objects of his life, namely, the settlement of accounts with the Nizam. Everything was favourable to his designs. The army of Sindhia was present at Poona. Holkar and the Rájá of Nagpur came with all their troops. The Gaekwar sent a strong contingent. Náná was not a man to lose such a favourable opportunity. He wrote to Nizám Ali to pay up the arrears of the Márháttá dues. The Nizam's minister requested Náná to come in person, failing which he would be forced to come. So there was no alternative but war.

Battle of Kurdlá. The armies met at Kurdlá in 1795. The

sound of the cannonade terrified the Nizam's Begums, who were in the field, and he retired to the fort of Kurdlá. As soon as he had left the battle field, his own troops plundered his camp, and the Márháttás obtained an easy victory. The Nizam surrendered his minister, consented to pay three crores of rupees as arrears of the Márháttá dues, and ceded all the districts from the Tápti to Purindá. Náná Farnavis now became the most powerful man in India; but his humiliation was at hand.

The education, which Náná gave the young Peshwa, was of a very strict order. He had always to remain in the Durbar, surrounded by old Bráhmans of Náná's party, and had scarcely

Bájí Ráo. time to breathe freely. Rághava's eldest son, Bájí Ráo, was of the same age as the

Peshwa. Bájí Ráo possessed a handsome person, a mild and humble disposition, and great conversational powers. He was a good horseman and a good scholar, and the Peshwa was always anxious to cultivate his society. But Náná set his

— Suicide of Mádhava Ráo Náráyan. face against this, and rebuked the Peshwa very harshly. Humiliated and disgusted with life, Mádhava Ráo Náráyan committed

suicide, by throwing himself from the terrace of his palace, on the 25th October, 1795.

This event completely stupefied Náná, for, after Mádhava Ráo Náráyan, the succession devolved on Báji Ráo.

CHAPTER VIII.

BÁJI RÁO AND THE OVERTHROW OF THE MÁRHÁTTÁ POWER. (1795-1818).

NÁNÁ Farnavis resolved, after some hesitation, to support the cause of Báji Ráo II. while his opponents set up Chimnájí Appá. But the influence of Náná in the Deccan was great, and he succeeded in raising Báji Ráo to the Peshwaship.

In 1799 the Marquis of Wellesley inaugurated a new policy in order to increase the influence of the East India Company. As the Márháttás used to say: "Let us have *chauth* and *sardes-mukhi*, and we will not molest you, or let others molest you;" so the English now began to say:—"We will undertake to protect your country from foreign invasion; we will keep a Resident at your capital and a body of soldiers; let us have either money or territory to meet the cost of maintaining the soldiers; if you wish to discipline your troops we will do that for you, but no European should be allowed to enter your service without our permission." This is known in history as the system of *subsidiary alliance*. After the Battle of Kurdlá, Nizám Ali entered into a subsidiary alliance with the English and lost his independence; and, because he did so, he was able to

Subsidiary
Alliance.

Subsidiary Treaty
with the Nizam.

leave property worth four crores of rupees a year to his descendants. The English invited the Peshwa to enter into a subsidiary treaty, but Náná advised him to reject the offer.

The fall of Tipu in 1799, as subsequently described, greatly alarmed the Márháttás, and they began secretly to prepare for war against the English. At this juncture, Náná Farnavis, the greatest of the Márháttá statesmen, died (1800). The ability with which he ruled the Márháttá empire for thirty years, during a period of confusion, disorder, and anarchy is wonderful. He could read a man's character as if by intuition. He had no liking for Báji Ráo, and used to say that if Báji became Peshwa, the Márháttá empire would be destroyed; and, therefore, he was opposed to him. He was a great friend of Madají Sindhia; but, when that chief tried to make himself independent in Hindusthán and train his armies after the European fashion, under men like Perron and De Boigne, he cut off his connexion with him. He used to say that to fight Europeans with European weapons was simply to court defeat.

On the death of Náná Farnavis, Sindhia and the Peshwa fell out on the subject of the division of his property. Sindhia got the upper hand, and Báji Ráo became a prisoner in all but name.

But Sindhia had at this time to contend with a powerful enemy in Hindusthán. This was Yašovanta Ráo Holkar, a natural son of Tukají Holkar. He had driven out his brother, Kási Ráo, Sindhia's protégé. The regiments of Holkar, trained by Dudrenec, declared for Yašovanta Ráo, and plundered Sindhia's territories. Sindhia hastily left Poona; but before he reached

Ujjayiní, his capital, Holkar had already plundered it. Sindhia, in retaliation, attacked and plundered Indore. On reaching Hindusthán, Sindhia found that Holkar had already gone to the Deccan, where he shortly afterwards defeated Sindhia's army in a pitched battle, and became master of the situation. After Sindhia's departure from the Deccan, the Peshwa had put to death many of the Jágirdárs, who were opposed to the interests of his father and of himself, and confiscated the property of others. Among those whom he had killed was Vittají, the

brother of Yašovanta Ráo. The sudden success of Yašovanta's arms, therefore, filled him with alarm, and he fled from Poona, and, throwing himself on the protection of the English, entered into a subsidiary alliance with them. This is known as the treaty of Bassein (1802). On the other hand, Yašovanta Ráo raised Amrita Ráo, an adopted son of Rághava, to the Peshwaship, and began to plunder the country. But on the advance of the English with Bájí Ráo, Holkar fled to his own possessions, and Amrita Ráo consented to retire to Benares on a pension of eight lakhs of rupees.

Though Bájí Ráo had entered into a subsidiary alliance with the English, yet he sent his emissaries in secret to Sindhia and Raghuji Bhonslá, and urged them to come to his rescue. He excused his action on the grounds of the pressure of untoward circumstances, of the presence of the hostile army of Holkar at Poona, and of the absence of all friendly powers. Sindhia and Bhonslá, at his instigation, made war against the English, the unhappy results of which will be related in Book VIII.

During the whole course of this war, Sindhia and Bhonslá repeatedly urged Holkar to join them; but he held aloof. Yašovanta Ráo followed the Márháttá system of predatory warfare, and, his attitude becoming threatening, Lord Lake sent him several letters to ascertain his intentions; but in reply Holkar simply rose in his demands, and war became inevitable. The unhappy results of this war, too, will be related in Book VIII.

Immense sums of money were due to the Peshwa from the Nizam and the Gaekwar on account of arrears of Márháttá dues. The English, who had now taken all of them under their protection, called upon Bájí Ráo to have these accounts settled. This demand he evaded under various pretexts. On one occasion, the Gaekwar sent his minister, Gangádhara Sástrí, to Poona under a safe conduct from the English. But Gangá-

dhar was murdered. The English, greatly dissatisfied with Bájí Ráo came to learn that Tryambakjí, the minister of the Peshwa, was implicated in this murder. Bájí Ráo handed over Tryambakjí to them; but he escaped, and raised the standard of rebellion, in which he was secretly helped with money by the Peshwa. Bájí Ráo also raised new levies. But his new minister, Bápu Gokla, advising him to take measures publicly, Bájí Ráo placed him in entire charge of the preparations.

The English, displeased with the conduct of Bájí Ráo, compelled him, in 1817, to enter into a New treaty with Bájí Ráo. treaty with them, by which his powers were considerably curtailed. He was prohibited from sending ambassadors beyond his own territories, or entertaining foreign ambassadors at his court; in other words, he was forbidden any longer to consider himself as the head of the Márháttá confederacy. This treaty touched him to the quick, and hastened his preparations for war.

About this time, the Pindáris became very troublesome in Central India. They were accustomed to follow the Márháttá camps and subsist by plunder; but when the Márháttá powers gave up plundering, and began to train regular soldiers, the presence of the pindáris became unwelcome in their camps. After the Márháttá wars of 1803-5, they exhausted all the Native States of Central India, and then fell upon British territory. The Pindáris made no distinction of caste or creed; whoever entered their camp was welcome to join them.

The English now engaged in a war of extirpation against the Pindáris. Three army corps from the north, Their suppression. south, and west converged upon them, and in a short time they were defeated and dispersed. The remnant joined the standard of Bájí Ráo.

Bájí Ráo thought of outwitting the English by cunning. He incited the Márháttá chiefs to make an effort to regain their independence, and all consented to fight under the leadership

of the Peshwa. But the English sent a strong force to watch Sindhia's camp, and completely neutralised him. Holkar's army, in which the Patháns had the upper hand, however, marched to the Deccan, but was defeated at

The battle of
Mehidpur. Mehidpur by Sir Thomas Hislop and Sir John^d Malcolm on December 20, 1817. They consequently lost much of their prestige and power, and were not in a position^d to afford any further help to Bájí Ráo. Appá Sáheb, the guardian of the minor Rájá of Nagpur, was the only person who was able to render him effectual help; and this he^d did. Both Bájí Ráo and Appá Sáheb attacked the Residencies in their respective dominions almost at the same

Nagpur sub-
mits to the Eng-
lish. time. But, after six months of fighting, the Rájá of Nagpur submitted, and Appá Sáheb, the leader of the war party, fled to Lahore to seek the protection of the Sikhs. The English carried on the administration of Nagpur in the name of the minor Rájá.

The Governor-General was positive in his orders to the Bombay Government not to treat with Bájí Ráo. Consequently, after the death of
The surrender
of Bájí Ráo. Bápu Gokla, Bájí Ráo had to surrender at discretion. The English took possession of his territories, reserving only a small district for the Rájá of Satára, Pratáp Síva, the son of Rám Rájá's adopted son. He also was prohibited from holding any political relations beyond his own State.

Bájí Ráo, in surrendering, made only one stipulation, *viz.*, that his pension should not be less than
Bájí Ráo at
Bithur. that of his brother, Amrita Ráo; and so, with a pension of eight lakhs of rupees, he was made to retire to Bithur, a sacred spot on the Ganges near Cawnpur, which^d is said to have been the hermitage of Vasiṣṭha. Bájí Ráo's adopted son, Náná Sáheb, was the author of the massacre of the Europeans at Cawnpur during the Sepoy Mutiny. The Rájá of Nagpur dying without issue, his State was annexed to the British dominions in 1855. The Gaekwar had entered

into a subsidiary alliance even before Báji Ráo, and his State still continues to exist. After the battle of The condition of the other Márháttá States. Mehidpur, Holkar entered into a subsidiary alliance, and was compelled to part with Tonk Rámpur, which was given to his general, Amír Khán, who also entered into a subsidiary alliance. His family is still in possession of Tonk Rámpur. Sindhia did not enter into a subsidiary alliance till 1843.

Thus the power of the Márháttás, who, in 1759, had formed the project of bringing the whole of India under one rule, and had succeeded in holding the emperor of Delhi under their power in 1785, and humbling the greatest Muhammadan power in India in 1795 was completely and irretrievably broken. The few Márháttá chiefs, who retained their power after the year 1818, lost their prestige, and were reduced to the position of feudatories of the great power which, in the course of a century, brought not only all India but many countries beyond it under its sway.

CHAPTER IX.

THE RISE OF THE SIKHS (1712-1809).

THE history of the rise of the Sikhs has already been given in Book VI. Chapter XIII. After the death of Bahádur Sháh, Bánda again became powerful between the rivers Sutlej and Jumná. But he was at last made captive and brought to Delhi, where he and his followers were put to death with great barbarity. The Musalmans made an

The Musalmans and the Sikhs. attempt at this time to extirpate the Sikhs, but were unsuccessful. The Sikhs formed themselves into small bands called *Misls*, which plundered different parts of the Punjab. There were altogether eleven of these Misls known in history. The leaders of the Misls constructed forts where they concealed the treasure gained by plunder, and whither they fled when pursued by the Musalmans. The chiefs of these Misls were generally Játs. professing the Sikh religion. Each Misl could boast of five

or six distinguished warriors, and contained from ten to twelve thousand fighting men. The Misls were engaged in constant warfare against the Musalmans, and often against one another. Adína beg, the sworn enemy of Ahmad Sháh Abdáli, tried several times to take one of them into his pay in order to suppress the rest. But he was not successful. Of the eleven, the Fulkiá Misl established its sway to the east of the Sutlej. The ancestors of the Mahárájá of Patíálá, and of the Rájás of Jhind and Nábhá belonged to it. Alá Sinha of Patíálá, having rendered great assistance to Ahmad Sháh Abdáli, received from him the title of Rájá. The ancestor of the present Mahárájá of Kapurthálá was the leader of the Ahluválá Misl. Chhatter Sinha, the grandfather of Ranajit Sinha, was the chief of the Sukarchakiá Misl. The other Misls were all destroyed by Ranajit Sinha.

After the signal victory gained by him at Pánipat, Ahmad Sháh Abdáli returned to Afghánisthán, and the Sikhs issued from their mountain fastnesses and took possession of the whole of the Punjab. They constructed numerous forts to secure their new possessions, and practised great barbarities on the Musalmans. This induced Ahmad Sháh Abdáli to send his commander-in-chief to the Punjab in 1762. But the Sikhs put him to flight, drove away the Subádár appointed by the Abdáli king at Lahore, and took possession of the city. Ahmad Sháh twice returned to the Punjab to punish them ; but, as soon as he appeared on the scene, the Sikhs retired to their forts ; and when he retired, they took possession of the country and committed terrible outrages. During the reign of Aurangzeb, two of the minor sons of Guru Govinda had been buried alive at Sirhind. The Sikhs in 1763 invested the city in great force, killed all its Musalman inhabitants, and razed it to the ground. When Ahmad Sháh came to the Punjab for the last time in 1768, the Misls were the real masters of the country. In 1792, Ranajit Sinha succeeded to the small principality established by his grandfather, Chhatter

Sinha, and his father, Mahá Sinha. The history of the Sikhs from 1763 to 1792 is a history of the attempts of the various Misls to aggrandise themselves at one another's expense. It was during this period that Jamu was conquered by them, and the Musalmans lost their last hold on the Punjab.

On succeeding his father in the leadership of the Sukarchakia Misl, the first endeavour of Ranajit Sinha was to destroy the Misls to the west of the Sutlej. He saved the country from an invasion by the Afgháns. He conquered Lahore from the three Sikh chiefs who had held different parts of it from the time of the expulsion of Abdál's Subádár, and established his capital there. In 1801 he assumed the title of Mahárájá and began to coin money in his own name. The Musalmans rose against him several times, but he put them down with a strong hand. In quick succession, he conquered Kásmír, Jamu, Multan, Bannu, Derá Gházi Khán Derá Ismail Khán, and other places. The Sikh Misls on the east of the Sutlej now excited his cupidity, but in 1809, they placed themselves under the protection of the English. Ranajit's kingdom has been destroyed; but the Sikh principalities on the east of the Sutlej are still in existence as the last remains of the past glory of the great Sikh nation.

CHAPTER⁷X.

NEPAL (1750-1814).

NEPAL is an extensive valley in the Himálayan regions in the north of India. The Musalmans never attempted to conquer it. The Hindus conquered it twice during the Muhammaðan period; but the majority of the inhabitants were Buddhists. There were many small principalities in Nepal of which Khátmáñdu, Bhátgáon, and Lalitpur were the chief. In the beginning of the eighteenth century, the Gurkhás began to acquire great influence in Nepal. These Gurkhás claimed

The Buddhist
kings of Nepal.

descent from the Ránás of Udaypur, and belonged to the Śaiva sect of the Hindus. Nawáb Mir Kásim of Bengal interfered in the politics of Nepal, but without success. In 1768, the Gurkhá Rájá, Prithví Náráyan united the principalities of Bhátgáon and Lalitpur with Khátmánda, where he established his capital. The Buddhist kingdoms, though not part of the

The Gurkhá conquests. Chinese empire, claimed Chinese protection and used to send periodical presents to keep the Pekin government in good humour. On the establishment of a Hindu kingdom in Nepal, the Chinese invaded the country in 1792. But Ran Bahádur, the Gurkhá Rájá, agreed to send rich presents to China every fifth year, and so saved himself from the hands of the Chinese. Firmly established in Nepal, the Gurkhás rapidly conquered Kumáun, Garhwal, Náhan, and all the mountainous regions from Sikkim to Kángra.

CHAPTER XI.

STATE OF INDIA IN THE EIGHTEENTH CENTURY.

DURING the eighteenth century, the Hindus made great progress in every department of life. The Hindu activity. Mughal empire was overthrown by the military power of the Márháttás; the Sikhs destroyed the influence of the Afgháns in the Punjab; two kingdoms only remained to the Muhammadans, namely, those of Oudh and Hyderabad; and these were saved simply because they were under the protection of the English. But even in these the Hindus often held high positions; and in Kábul itself there was a Hindu finance minister named Thákur Dás. In the English Presidencies the Hindus greatly assisted their new masters; and Rájá Nava Krishna and Kánta Babu acquired great wealth and high honours by their faithful services to the English. During this century, Sanskrit learning flourished greatly in India. Jagannáth Tarkapanchánan prepared a code of Hindu laws in Sanskrit at the

request of Warren Hastings. The name of Rám Śástrí, a great Márháttá scholar, has already been mentioned. Mahárájá Jaya Sinha II., of Jaypur, was a great mathematician. Appay Dikshita, a Bráhmaṇ of Karnát, wrote commentaries on the various standard works on philosophy and smṛiti; besides many original treatises of great value. The celebrated Professors of Nyáya, named Jagadís Tarkálankár and Gadádhar Bhattácháryya, flourished during this period. The Vernaculars were cultivated with enthusiasm, and many excellent poems written in almost every one of these languages. Many excellent histories in Persian were also written by the Hindus. In commerce, too, the Hindus were prominent; and there were many rich commercial houses both in Bengal and in the Márháttá countries. In works of public utility and religious architecture the names of two ladies stand pre-eminent, namely those of Ahalyá Báí and Rání Bhavání. Ahalyá Báí was the widow of Malhar Ráo Holkar's son, Kundají, and ruled Holkar's territories for thirty years with great ability. She renewed the temples of Viśveśvara at Benares and Vishnupada at Gya, and constructed the Grand Trunk Road from Calcutta to Benares. Rání Bhavání's name is well known in Bengal for her numerous religious and charitable works in various parts of the country, especially at Nátoṛe in Rajshahi and at Benares.

The Musalmans, though they lost their political supremacy, yet cultivated science and literature with great assiduity. Numerous histories of India were written in Persian by the Indian Muhammadans during this century. Of the historical works the most important were the *Akbarnámá* giving a history of Akbar's reign and the *Aini Akbari*, containing a constitutional history of the Mughal empire. Both these works were compiled in Akbar's time by Abul Fazl. *Khafi Khán's* history and the *Siyáru'al Muta-kherin* are excellent works written in the eighteenth century. The entire foreign trade of India with the exception of what fell into the hands of the European nations, especially the English was in the hands of Musalman merchants.

Musalman
activity.

BOOK VIII.

BRITISH PERIOD (1599-1895).

CHAPTER I.

BRITISH COMMERCE IN INDIA (1599-1755).

ON the 31st December, 1599, the celebrated Queen Elizabeth of England granted a charter to a body of English merchants for the purpose of trading with India and the neighbouring countries. This body of merchants is known as the East India Company. In a short time the Company established factories at Bantam, in Sumatra, and at Surat, in India. The Portuguese opposed the establishment of these factories: and hostilities ensued in which they were worsted. Sir Thomas Roe was deputed to the court of Jahángir by James I., king of England, and he obtained valuable privileges for the East India Company from that emperor in 1615 A. D. The English established their factories at Masalipatam in 1528, and shortly afterwards at Hariharpur in Orissa. They began to trade at Balasore in 1633 and at Hughli 1650. They obtained the site of the present city of Madras from the Rájá of Chandragiri in 1639 and built a fort there, which was named Fort St. George. In 1661 Charles II.,

king of England, married the Infanta of Portugal, and obtained the island of Bombay as her dowry. Unable to govern it himself, he made it over, in the year 1688, to the East India Company, who built a fort there. Sivají, while engaged in plundering Surat, attempted, in 1664 and in 1670, to seize the property of the English also; but they protected it with so much courage and resolution on both occasions as to inspire Sivají and the Márháttás with a lasting dread of their power. The Musalman governors, about this period, frequently ill-treated [the Company's servants and exacted money from them. Annoyed at these exactions, the English, in 1686, cannonaded and partly burnt the town of Hughli, and captured several pilgrim-ships on their way from Surat to Mecca. Incensed at their proceedings, the emperor ordered their expulsion from the Mughal territories, and their trade was stopped accordingly; but he was soon induced to restore all their privileges. About this period, the French established factories at Chandernagore and Pondicherry; the Dutch, at Chinsurah; and the Danes, first at Dinemárdángá, and then at Serampur; and their rivalry, to a certain extent, affected the trade of the East India Company. But that trade was much more seriously affected by the operations of a rival East India Company which was formed in Scotland. The two Companies were, however, amalgamated, in 1702. The English purchased the villages of Calcutta, Sutánuti, and Govindapur in 1692, and erected a fort at Calcutta, which was named Fort William, after the reigning king, William III. of England. Having thus obtained possession of Calcutta, Madras, and Bombay, they made these places the head quarters of their commercial operations, and called them Presidencies. Each Presidency had a Governor with a Council, who governed the English according to English law and the natives according to Indian law, and superintended the commercial operations of the different factories within their jurisdiction.

The English traded in peace in India up to the year 1744. But, in that year, war having been declared between the

French and the English in Europe, the former sent a large squadron to Pondicherry, under the command of Labourdonnais, one of their admirals, and Madras fell into their hands.

The English and the French in the Carnatic.

The Nawab of the Carnatic offering his services as arbitrator between the two nations in Southern India, Dupleix attacked and defeated him and compelled him to give up the English cause. Major Lawrence, however, arriving about this time with an English squadron, the English soon regained their prestige and besieged Pondicherry. On the establishment of peace in Europe in 1748, all fighting ceased in India, and the English recovered Madras.

During the course of these wars, Dupleix saw that a handful of European soldiers were in a position to cope successfully with ten times their number of natives. He accordingly began to interfere in the quarrels of the native princes with the view of establishing French influence in Southern India, and in this he succeeded. The Nizam died in 1748, and his second son, Násir Jang, became Subadár. But Muzaffar, the son of the

The successes of Dupleix.

Nizam's daughter, tried to displace his uncle and make himself Subadár. Anwaruddín, the Nawab of Arkot, died in the same year; and his son, Muhammad Ali, and Chánd Sáheb, the son-in-law of the previous Nawab, were rival claimants of the vacant office. The English took up the cause of Násir Jang and Muhammad Ali, while the French espoused that of Muzaffar Jang and Chánd Sáheb. After some months of fighting, Muzaffar Jang became Subadár and Chánd Sáheb, Nawab. Thus the French had everything their own way, and Dupleix was appointed governor of all the districts to the south of the Krishná. Muzaffar, however, shortly after his elevation, died by the hand of an assassin, and the French at once raised Salábat Jang, the third son of the Nizam, to the Subadárship.

Muhammad Ali, driven out of his father's province, threw himself into the fort of Trichinopoly, which Clive at Arkot. Chánd Sáheb invested. Muhammad Ali

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sought the aid of the English, and Clive, who had come to India as a clerk and thrown up his appointment to join the army, advised the President to create a diversion in Muhammad Ali's favour by investing Arkot, the capital of Chánd Sáheb. The President accepted his advice and entrusted him with the conduct of the operations. With a handful of English and native soldiers Clive easily captured the place. Chánd Sáheb sent a large portion of the besieging army to Arkot to retake it, but with no success. The English, on the other hand, succeeded in sending a large force to Trichinopoly under the command of Lawrence and Clive, and Chánd Sáheb was defeated, tried for treason, and executed. The French thus lost their influence, and Dupleix was recalled. Bussy remained at Hyderabad, with a French contingent, in the service of Salábat Jang; and Clive returned to England. In a short time, however, on the eve of a great war in Europe, in which England and France were involved as allies of the contending parties, the East India Company sent Clive back to India to thwart the designs of the French. Clive was appointed commander of the Madras Army, and Admiral Watson, of the fleet. On reaching the coast of Bombay, they were requested by the President of the Bombay Council to suppress, in conjunction with the Peshwa, a Márháttá pirate named Angriá, who held the strong fort of Gheria, on the coast of the Konkan, and plundered ships of all nations. He was descended from Sivaji's admiral, and never acknowledged the Peshwa's authority. Admiral Watson destroyed the ships of Angriá, and Clive took his fort by land. After achieving this signal success on the way, Clive reached Madras just in time to learn that the English settlement at Calcutta had been seized by Sirájuddaulá, the Subadár of Bengal, and the English expelled from that province; and he and Admiral Watson were sent from Madras for the re-conquest of Calcutta.

CHAPTER II.

AFFAIRS IN BENGAL (1704-1772.)

THE eastern provinces of the Mughal Empire, comprising Bengal, Behar, and Orissa, enjoyed peace and prosperity in the earlier years of the eighteenth century, under the wise rule of Murshid Kuli Khán, who, in 1704, removed his headquarters to Mukśudabád, which from that time began to be called Murshidábád, after his name. He ruled the province for many years, first as Diván, then as Naib Názim, and finally as Subadár. He revised the land settlement of Akbar and considerably increased the revenue, which he used to remit punctually, and was consequently in great favour with the Imperial court at Delhi. On his death, which took place in 1725, his son-in-law, Shujáuddín, was nominated his successor, and he also governed Bengal with great ability for fourteen years. He was succeeded, on his death, by his son, Sarfráz Khán. This weak and indolent young man was soon deprived of his power by an old officer of the family named Ali Vardi Khán, who had great influence in the province. Ali Vardi Khán's reign was much disturbed by the predatory expeditions, known as *Bargir Hangámá*, of the Márhátás, under Raghují Bhonslá, Rájá of Nagpur, and his minister, Bháskar Pandit. Ali Vardi Khán implored the emperor to assist him, and the emperor requested Báláji Báji Ráo to relieve Bengal, as has been already related (*see* Book VII., Chapter IV).

But, after the settlement of the matter in dispute between Báláji and Raghují by Rájá Sáhu, Raghují again invaded Bengal and plundered the whole country to the west of the Hughli.

Ali Vardi Khán, unable to resist him, procured the assassination of his general, Bháskar Pandit. This only enraged the Márhátás, whose depredations in Bengal increased; and, after

ten years of incessant warfare, Ali Vardi Khán was at last, in 1752, obliged to pacify Raghuji by the cession of the province of Orissa and by a promise to pay twelve lakhs of rupees a year, in lieu of the chaith of the provinces of Bengal and Behar.

Ali Vardi Khán lived only four years after this pacification: He died in April 1756, and was succeeded by his daughter's son, Sirájuddaulá, who was only seventeen years old when he became Subadár. Finding that the English, in order to prepare for a war against the French, were strengthening the fortifications of Calcutta, he ordered them to desist and to dismantle the new works. But, the English paying no heed to his orders, he marched against Calcutta with a large army and took possession of the city and the fort. One of his generals confined a hundred and forty-six English prisoners in a small room, which admitted of no ventilation; and a hundred and twenty-three of them died in the course of a single night. This event is known in history as the Massacre of the Black Hole.

The British authorities at Madras, on receiving the news of this terrible event, sent Clive and Watson to Bengal, and Calcutta easily fell into their hands. The Hindu and Musalman grandees of Bengal, who were at this time conspiring against Sirájuddaulá, sought the alliance of the English, and Clive led an army to Murshidabád. A battle was fought at Plassey on 17th June, 1757, in which the English were victorious. Sirájuddaulá fled, but was betrayed into the hands of Mir Jaffar and killed by his son. The conspirators then raised Mir Jaffar to the Subadárship of Bengal, Behar, and Orissa. The new Nawab reimbursed the English for all their losses and by his extravagance soon exhausted the treasury, which he tried to replenish by confiscations. This led to rebellions in several of the provinces; and, had it not been for the English army and Clive, Mir Jaffar's government would have been overthrown. He had another serious danger to contend against, in the shape of an invasion of Bengal, headed by Ali Gauhar, the son of the

emperor, who had received from his father the Subadárship of these provinces; but the promptitude of Clive and the courage of the British troops relieved him from this difficulty also.

Clive returned to England in 1760, and Mr. Vansittart, his successor, was induced by his Council to remove Mir Jaffar and to appoint his son-in-law, Mir Kásim, in his place. Mir Kásim engaged to pay large sums of money to the Company and to its servants, and, being unable to pay the whole, he made over the revenue of the rich districts of Burdwan, Chittagong, and Midnapur to the Company. This was the first territorial acquisition of the East India Company on a large scale. In a short time he increased the revenue of Bengal by nearly thirty per cent. But he found that the English had really become masters of the country, and that, unless he succeeded in expelling them, he would remain a Subadár only in name. He accordingly removed his capital to Monghyr, where, beyond the observation of the English, he began to make preparations for war. But before these preparations were complete, a misunderstanding arose with the English on the subject of the

War with Mir Kásim.

transit duties. The Company enjoyed the privilege of trading duty-free, on condition of paying a small annual *peshkús*, or a consolidated sum. The Company's servants, about this time, not only asserted their claim to the same privilege, but allowed their native favourites to trade under its cover. Under the circumstances, Kásim abolished the transit duties altogether; and this led to hostilities. Mir Kásim's armies were twice defeated at Udvánálá and Gheriá (1763). Mir Kásim, thereupon, fled to Oudh, and on his way he put a number of English prisoners to death at Patna. The Subadár of Oudh and the emperor of Delhi espoused his cause and invaded Behar; but the allies

The Battle of Baxar.

were signally defeated by Major Munro at Baxar (1764). The Subadár of Oudh fled to his own country, while the emperor, without means or resources, loitered on the confines of Behar.

On receipt of the news of hostilities between the English and

the Subadár of Bengal, the Court of Directors requested Clive to return to Bengal. On his return, he found that the Council had already re-appointed Mir Jaffar to the Subadárship. He at

Arrangement with Mir Jaffar. once proceeded to Murshidabad and made a treaty with the Nawab, by which the military defence of the country was made

over to the English and the Nawab agreed to carry on the civil administration with fifty-three lakhs of rupees a year. This was the celebrated Double Government of Lord Clive, which was then regarded as a master stroke of policy. After the settlement with the Nawab, he proceeded to Behar and

The Company obtains the Diváni. obtained from the emperor the Diváni of Bengal, Behar, and Orissa; agreed to pay him twenty-six lakhs of rupees a year,

and made over to him the provinces of Korá and Allahabad, which Nawab of Oudh was compelled to cede to the English. Balavanta Sinha, the Rájá of Benares, who had supported the English, was confirmed in his possessions, and the emperor made a free gift of the Northern Circars to the English.

After settling foreign affairs in this way, Lord Clive returned to Calcutta and directed his attention to the better regulation of the government of the provinces. The work of collecting revenue

Lord Clive's administration. was entrusted to native officers, supervised by Englishmen. The European troops of the Company mutinied, but Clive put down the mutiny with a strong hand. The officers of the Company, who were ill paid in those days, used to amass money by private trade and by taking presents from the natives. To stop this Clive proposed to make over to them the profit arising from the monopoly of salt; but the authorities in England rejected this proposal.

Warren Hastings came to Bengal as Governor in 1772. The debts of the Company then amounted to

Hastings as Governor. a crore and sixty lakhs of rupees, and the Directors were pressing for their payment. Before Warren Hastings arrived in India, the emperor, at the

instances of the Márháltás, had gone to Delhi, against the wishes of the English. They, therefore, stopped the payment of the tribute of twenty-six lakhs of rupees a year, and sold the provinces of Korá and Allahabad to the Nawab of Oudh for fifty lakhs of rupees. Both these sums went towards the payment of this debt.

The invasion of Rohilkhund by the Márháltás had reduced the Rohillas to great distress. The Nawab of Oudh was bent on appropriating Rohilkhund to himself, so that they were between two fires. They, however, paid forty lakhs of rupees to the Nawab, to enable him to purchase immunity for them from the hostility of the Márháltás. But the Márháltá army having been recalled to the Deccan, the Nawab had no occasion to pay them the amount. The Rohillas, therefore, asked him to refund it, which he refused to do. The Nawab, to avoid the risk of being involved in a war, single-handed, sought the alliance of the English, and, by paying them forty lakhs of rupees, obtained from them the services of an English contingent; and, with this help, he conquered Rohilkhund and annexed it to his extensive dominions (1774). Many people in England censured Hastings for hiring out soldiers on this occasion. But in defence of Hastings it is said that he was induced to help the Nawab, only because the loose confederacy of the Rohillas constituted a danger to Oudh and Bengal. Any Rohilla chief might any day bring in the Márháltás and disturb the peace of the English. By allowing a friendly power like the Nawab to absorb the Rohilla territories, Hastings simply ensured the peace of northern India.

Hastings removed all the offices from Murshidabad to Calcutta and took the Diváni into his own hands. He replaced the principal native civil officers by Europeans, and divided Bengal and Behar into several districts, presided over by Collectors, who were entrusted with the powers of civil Judges. The criminal administration remained in the hands of the Kázis, or Musalman Magistrates, as before.

CHAPTER III.

EVENTS IN MADRAS (1756-1769).

WAR was declared between England and France in 1756, and the French sent an army to Pondicherry under the command of Count Lally. Shortly after his arrival, Lally took possession of Fort St. David, on the Coromandal coast, which belonged to the English, and razed it to the ground. He then recalled Bussy from Hyderabad. This was a very impolitic step, for as soon as Bussy had left the Deccan, Salábat Jang lost his Subadárship and shortly afterwards his life also; and thus the French influence in the Deccan was completely destroyed in 1759. Lally now invested Madras; but, an English squadron arriving about this time on the coast, he was obliged to raise the siege.

Sir Eyre Coote defeated Lally at Wandewash, and, encouraged by this success, laid siege to Pondicherry, which fell into his hands in 1761. From this time the dream of a French empire in India vanished altogether. The French have, indeed, recovered Pondicherry, but they have lost all their influence in India. As in Bengal, so in Madras, the English from this time became supreme. Muhammad Ali, the Nawab of Arkot, was their protégé, and the native rulers, busy with their own quarrels, had no time to think about them.

The English had long been anxious to obtain possession of the Northern Circars, the revenue of which Salábat Jang had assigned for the maintenance of Bussy's soldiers. Clive induced the emperor to make a free gift of them to the English, but Nizám Ali, who succeeded Salábat Jang, refused to make them over. In their anxiety to get possession of the provinces, the English agreed to pay a tribute to Nizám Ali, and entered into an offensive and defensive alliance with him in 1766. This brought them into collision with Hyder Ali.

From the end of the fourteenth century, Yádavās had reigned at Maisur as feudatories of the kings of Vijaynagar; but they had practically become independent after the fall of that kingdom. They grew more and more powerful, established their capital at Seringapatam, and extended the boundaries of their empire on all sides by annexing small Hindu kingdoms. The old family of kings came to an end in 1733, and a period of anarchy and confusion followed, during which the Muhammadans selected Krishna Ráy a scion of a distant branch of the royal family, and made him Rájá. Krishna Ráy reigned nominally from 1734 to 1760. He was of an indolent disposition, and his minister, Nanda Ráj, was the real ruler of Maisur. He appointed, as one of his officers, a young adventurer named Hyder Ali, who soon rose to be commander-in-chief of the kingdoms. Hyder next deposed the old king, made himself Sultán of Maisur, and conquered the whole country up to the Krishná in 1760. This brought him into collision with the Márháttás, the history of his war with whom has already been given in Book VII, Chapter V. On Mádhava Ráo's return, Hyder defeated the Ráná of Vednaur and obtained twelve crores of rupees by the plunder of his capital. The possession of this immense treasure was the source of Hyder's power. In his career of conquest, he reached the boundaries of the territories of the Nizam, who, thereupon, proclaimed war against him and applied to his English allies to assist him with soldiers. But shortly afterwards he deserted the English and made peace with Hyder. The English now became involved in direct hostilities with the latter, whose army invaded the Carnatic in 1769, and reached the immediate neighbourhood of Madras. There was no Clive at that time in the Madras Council, and, alarmed at the presence of Hyder at their gates, they made a treaty the terms of which were very favourable to him. It was, in fact, an offensive and defensive alliance on condition of mutual restitution of conquests.

The Maisur State.

Hyder Ali.

The first Maisur war.

CHAPTER IV.

WARREN HASTINGS, GOVERNOR-GENERAL (1773-1785).

THE East India Company, the main object of whose operations had hitherto been commerce, had now become rulers of extensive territories, in the government of which there were great irregularities and disorder. It often happened that the shareholders did not get their dividends, but their Indian servants returned to England, after a short service, immensely rich. This drew the attention of Parliament to Indian affairs; and an Act, entitled the Regulating Act, was passed in the year 1772, which laid down that the Governor of Bengal should be the Governor-General of the Indian possessions of the company; that he should have four Councillors to advise him in the government of the country, and that a Supreme Court should be established in Calcutta for the trial of Europeans.

Under this Act, Warren Hastings became the first Governor-General of India. Richard Barwell, Colonel Monson, General Clavering, and Sir Philip Francis, the last three of whom had never been to India, were the first four members of the Governor-General's Council. Sir Elijah Impey was the first Chief Justice of the Supreme Court.

Shortly after the formation of the new Council a split occurred; Clavering, Monson, and Francis forming one party, and Hastings and Barwell the other. Questions were decided by a majority of votes, and Hastings lost all his power, the majority reversing everything he did. The three members came to the conclusion that Hastings was an oppressor and a tyrant. They resolved that the assistance afforded to the Nawab of Oudh in the Rohilla war was highly improper. They made a new arrangement with the Nawab of Oudh, by which the province of Benares was ceded to the Company, and Rájá Chait Sinha of Benares became their dependent. When the

news of these dissensions in the Council got abroad, many persons came forward with complaints against Hastings.

Maharájá Nanda Kumár. Maharájá Nanda Kumár was one of them. By an Act of Parliament, the acceptance of presents from natives by an officer of the

Company was declared to be a serious crime, and Nanda Kumár charged Hastings with having accepted presents from his son, Rájá Gurudás, on the occasion of the Rájá's appointment to a high office under the Nawab. The Councillors asked Hastings to credit the amount of the presents to the treasury. Hastings

His execution. totally denied the charge and brought a suit against Nanda Kumár for conspiracy.

While this suit was still pending, one Mohan Prasád preferred a charge of forgery against Nanda Kumár, who was tried before Sir Elijah Impey, condemned, and executed (1775). The execution of Nanda Kumár is generally regarded as a great blot on the character both of Hastings and of Impey; but there is no evidence to show that Hastings had anything to do with Mohan Prasád's case. He had himself instituted a case and that was enough to crush his enemy. Even after the exe-

Hastings in power. cution of Nanda Kumár, the dissensions in the Council ran high, but the death of Colonel Monson, in 1776, placed Hastings again in power by rendering his casting vote decisive.

The history of the Márháttá war, undertaken at the instance of the Bombay Government, has already been given in Book VII., Chapter VI.

It has been related how the Madras Government was obliged to enter into an offensive and defensive alliance with Hyder Ali, in 1769. Shortly after this the Márháttás invaded his kingdom, and he applied to the

Causes of the second Maisur war. Madras Government for aid, but in vain. This embittered his feelings against the English. On the French declaring war

against the English in Europe in 1778, the latter possessed themselves, one by one, of all the French territories in India, till

they came to Máhe, which was in Maisur territory. Hyder requested them not to interfere with the French at Máhe, but they paid no heed to his request and captured the place. This led to hostilities with Hyder, who, with an immense army and a hundred pieces of cannon, marched towards Madras. Colonel Baillie opposed him, but had to surrender, whereupon

The second
Maisur War.

Munro, who was marching against Hyder, had to fall back upon Madras. Hastings now sent Sir Eyre Coote to take the command of the Madras army. Coote relieved Wandewash and signally defeated Hyder at Cuddalore (1781). The Dutch also declared war against the English about this time; and the English took Negapatam from them. Colonel Braithwaite, in command of an English force, was defeated by Hyder at Tanjore. The French again sent a squadron to the Indian seas, which alarmed the English. But, at this juncture, they were greatly relieved by the

Hyder's death.

news of Hyder's death, in 1782; though their veteran general, Sir Eyre Coote, dying about the same time, they were not in a position to reap all the advantages they expected from the event. On the other hand the French general, Bussy, returned to India and entered the service of Tipu, the son of Hyder Ali. Any apprehensions from Bussy, however, were of a short duration, as the pacification of 1782 brought the war with the French to a close, and Bussy was obliged to resign his command. Shortly after his father's death Tipu proceeded to the Malabar coast to oppose an English contingent sent from Bombay. Hastings was at this time straining every nerve to defeat Tipu Sultán; but the Council at Madras sent a messenger to him to sue for peace, which

The treaty of
Mangalore.

Tipu granted, after some delay, on condition of mutual restitution of conquests. This is known as the treaty of Mangalore (1783).

The Márháltá, Maisur, French, and Dutch wars cost the Government of India an immense sum of money, and the Governor-General had recourse to extraordinary measures in order to meet this extraordinary demand for money, which gave a handle to his enemies to raise an agitation against him in England.

It has already been said that the majority in the Council compelled the Nawab of Oudh to cede Benares to the Company, and that the Rájá of Benares became their dependent. Hastings now demanded from Chait Sinha, the Rájá, a payment of five lakhs of rupees towards the cost of the wars. The demand was just and reasonable, and sanctioned by the usage of the country ; but the Rájá, though he was enormously rich, refused to comply with it and persistently pleaded poverty. Hastings proceeded to Benares to punish him.

Chait Sinha. This led too much fighting and great disturbances, during which Hastings's life was in danger. At last Rájá Chait Sinha, repeatedly defeated by the English, fled with the greater part of his wealth to Gwalior. In one of his forts was found a treasure of fifty lakhs of rupees. This fell to the soldiers as prize money, and Government obtained nothing ; but these proceedings increased Hastings's unpopularity.

Asafuddaulá, the Nawab of Oudh, owed the English about two crores of rupees, but he had no means of paying this enormous sum. His father, **The Begums of Oudh.** Shujáuddaulá, had given his step-mothers large sums of money and extensive jágirs, and the Nawab, since his accession, had been trying to get possession of this treasure, which, by law, belonged to the State. But the majority in the Council granted the Begums a guarantee on the part of the Company. Now that Hastings pressed him for payment, he pleaded poverty and asked for assistance in seizing the treasure. Hastings thought this a good opportunity for punishing the Begums for aiding and abetting Chait Sinha, and sent an army to Fyzabad ; but he got only seventy-five lakhs of rupees from them.

Hastings was an able administrator. He made a settlement of revenue with the zemindars for five years, and this paved the way for its punctual realisation. The Supreme Court having attempted to extend its jurisdiction over the whole province,

Hastings's administration.

Hastings delegated the appellate power of the Diván, now represented by the Governor-General in Council, to a new Appellate Court entitled the Sadar Diváni Adálat, and made Impey its Chief Judge. Now Impey was Chief Justice of the Supreme Court, already established by royal charter, and was not subordinate to the Company. But having accepted this appointment under the Company, he was recalled, and the Court was abolished.

Hastings was censured by the Directors for certain irregularities, in consequence of which he resigned his appointment in 1783. He left India in 1785. On his arrival in England he was very well received by the authorities, who would have granted him a patent of nobility but for his enemies, who impeached him in Parliament for high crimes and misdemeanours. After a trial which lasted seven years, the House of Lords pronounced him 'not guilty.' But the proceedings had reduced him to poverty, and the Directors of the East India Company, in consideration of his eminent services in India, granted him a handsome pension.

CHAPTER V.

SIR JOHN MACPHERSON, LORD CORNWALLIS, AND
SIR JOHN SHORE (1785-1789).

SIR JOHN MACPHERSON was the senior member of the Supreme Council when Warren Hastings left India, and became Governor-General. He governed the country for twenty months, and was succeeded in 1786 by Lord Cornwallis. But before his arrival, there was a great agitation in England on Indian affairs. Mr. Fox proposed that the Government of India should be transferred from the Company to the Crown

Lord
Cornwallis.

and seven Commissioners appointed in England to superintend Indian affairs. This proposal, however, did not meet with the approval of Parliament, and Fox resigned. The new Prime Minister, Pitt the Younger, made a fresh proposal, which deprived the Company of all its powers, but not of its existence. By his Bill, which became law on 13th August, 1784,

The India Bills. Pitt created a Board of Control for the purpose of supervising Indian affairs, and the Board practically ruled India. The powers of the general body of shareholders of the Company were reduced, and though the Court of Directors remained at the head of affairs, and, to all appearance, carried on the Government, they had to work under the supervision of the Board of Control.

Lord Cornwallis introduced many reforms in the administration. He increased the pay of the Company's servants, so as to place them above the temptation of taking contracts or carrying on private trade. From this time forward bribery and corruption became almost unknown in British India. He reduced the contributions levied from the Nawab of Oudh for military protection from seventy to fifty lakhs of rupees a year.

After the treaty of Mangalore, Tipu Sultán made many attempts to increase his power. The Hindus in the western provinces of Maisur often resisted his authority; as a punishment,

The third Maisur war. he forcibly converted a very large number of them to Muhammadanism and drove about two thousand Bráhmans

to commit suicide to escape conversion. This sent a thrill of horror through the Hindu world, and Náná Farnavis joined the Nizam in invading Tipu's territories. Tipu, however, pacified them by the payment of a large sum of money and the cession of certain districts; and the war was brought to a close in 1787. In 1789 he invaded Travancore, which was under British protection. The English, therefore, were compelled to take up arms in defence of the Rájá. But, before declaring war, Lord Cornwallis sought and obtained the co-

operation of the Nizam and the Márháltás. The war lasted for three years, in the course of which Lord Cornwallis defeated Tipu in a general engagement at Arikera, and took several hill forts by storm; and the Márháltás defeated Tipu's army at Simoga, with the assistance of a small English contingent (1791). In the third year, Tipu's capital, Seringapatam, was attacked from different quarters, and he was forced to sue for peace. He paid three crores of rupees as indemnity for the war and ceded half his kingdom, which was equally divided by the allies (1792).

After the successful termination of the Maisur war, Lord Cornwallis returned to Calcutta and devoted himself to the

The Decennial Settlement.

good government of the Company's possessions. Akbar had had the whole empire surveyed, the lands classified and the revenue fixed accordingly; and, though many changes had been made during the course of the next two centuries, the system still was mainly that of Akbar. The English made no innovations. They were anxious simply to collect the revenue punctually, and made temporary settlements with the zemindars, sometimes for five years and sometimes for a year only. The Court of Directors sent instructions in 1786 to make a settlement for ten years, holding out hopes that it would be made permanent if it worked well. This was the Decennial Settlement.

Lord Cornwallis went further than this. He granted the

The Permanent Settlement.

zemindars proprietary interest in the soil, and fixed the amount of revenue for ever. It was enacted for the protection of the tenants that the zemindar should grant them leases as early as possible, and the Decennial Settlement was declared Permanent on the 22nd March, 1793. The settlement has done much good to Bengal. It has created a wealthy landed aristocracy bound by the strongest ties of interest to the British Government. But, the provisions of the Act for granting leases to the tenants not having been enforced at the time, Government has been obliged, from time to time, to have recourse to legislative interference for their protection.

Lord Cornwallis deprived the Collectors of their judicial powers, which he transferred to judges, appointed to take cognisance both of civil and criminal suits, an appeal lying from their decisions to the Governor-General in Council as Sadr Diváni Adálat. These Courts had jurisdiction only over the Natives, and the assistance of Pandits and Kázis was sought to explain the Hindu and Muhammadan laws to the judges. From this time the appointment of Natives to Government Service was restricted to Dárogáships of the Police and Munsifships; the pay of a Dárogá was twenty-five rupees a month, and the Munsifs were paid by commission. Lord Cornwallis sailed for England from Madras in October 1793. He made the Company the greatest power in India. In the same year the Company obtained a new Charter, by which their monopoly of Indian trade was, to a certain extent, abolished.

Sir John Shore, who had greatly assisted Lord Cornwallis in the settlement of the land revenue, was appointed Governor-General in his place. Sir John had resided in India for a long time and gained great experience in the work of administration. During his Governor-Generalship the Márháttás defeated the Nizam at the battle of Kurdlá. But Sir John did not intervene, as the authorities in England were averse to the interference of their Indian officers in the affairs of Native States. Nawab Asafuddaulá of Oudh died in 1798, and there was a dispute about the succession. Sir John Shore went in person to Lucknow, raised Sádat Ali to the Subadárship of Oudh, and made a treaty with him by which Allahabad was ceded to the English and the cost of maintaining a British contingent was raised to seventy-four lakhs of rupees.

At this time the Board of Control attempted to bring about an amalgamation of the Company's army with that of the British Crown. Dissatisfied with this, the Company's soldiers mutinied, and Sir John had great difficulty in quelling the mutiny. On his return from Lucknow, he laid down his office and left for England.

CHAPTER VI.

LORD WELLESLEY (1798-1805).

LORD MORNINGTON, afterwards created Marquis of Wellesley, was appointed Governor-General in succession to Sir John Shore. He was a member of the Board of Control and possessed some knowledge of Indian affairs. Mr. Kirkpatrick, who had served for a long time as Resident in the Courts of Sindhia and the Nizam, came out by the same ship with the new Governor-General, and gave him much information about the conduct and character of the native princes of India, from which his Lordship came to the conclusion that the policy of non-intervention, so much advocated in England, was not suited to India.

On his arrival, he found that Tipu Sultán was engaged in an attempt to drive the English from India, that he had entered into a league with Nizám Ali, Náná Farnavis and the Afgháns, and that he had already concluded a treaty with the French Republic.

The Nizam had a contingent of 15,000 men, trained by Raymond, a Frenchman belonging to the republican party. Sindhia, too, had regiments disciplined by Frenchmen. All this convinced Lord Wellesley that it was absolutely necessary to humble Tipu, and he ordered Lord Harris, the commander-in-chief at Madras, to march at once against his capital. Lord Wellesley invited the Nizam to enter into a subsidiary alliance with the English; and the Nizam, having learnt from bitter experience that, unless protected by the English, his dominions would soon fall a prey to the Márháttás, readily consented (*see* Book VII. Chap. VIII).

Zeman Sháh, the Sultán of Kabul, reached Lahore about this time, with the intention of invading Hindusthán, and wrote a letter to Lord Wellesley to that effect. This greatly increased his anxiety to prosecute the war against Tipu with vigour. Twenty-one thousand British soldiers and 10,000 troops of the

The fourth
Maisur war.

Nizam's army proceeded from Vellore in the direction of Seringapatam in February 1799. One of Tipu's armies was totally routed at Sedásir, and the other, under Tipu himself, at Málavelli (1799), whence Tipu fell back, in all haste, upon his capital. Lord Harris, aware of the alarm which had taken possession of Tipu's mind, lost no time in besieging the place. Seringapatam is situated in the midst of the river Káverí. Apprehending that the floods of the river might delay his operations in rainy season, he made all expedition to bring the siege to a successful issue. A breach was effected in the walls of the city, and the English advanced to the assault. Tipu's soldiers fiercely opposed them at the breach, but in vain. The capital was taken, and Tipu's dead body was found lying near one of the gates. Lord Wellesley proclaimed the extinction of the kingdom of Tipu Sultán, and the ancient Maisur State was restored to the old royal family of the Yádavas, who had been pining in captivity since the year 1760. All the members of the royal family were dead, except a child of five years of age, who was brought out from prison and made Rájá. The English administered the country in his name, and Purniá, finance minister of Tipu, was made finance minister of the new state. Tipu's descendants were removed to Vellore, where they lived on pensions granted them by the English.

What remained of Tipu's territories, after the restoration of the ancient State, was divided between the English and the Nizam. The latter, however, gave away his share to the English and entered into a fresh alliance with them, by which he agreed to maintain a larger number of British soldiers at Hyderabad than before. Lord Wellesley offered the Peshwa a share of these territories on condition of his entering into a subsidiary alliance with the English. But the Peshwa declined to accept the offer. How Bájí Ráo was compelled in the course of two years to enter into a subsidiary alliance, has already been related.

Lord Wellésley pensioned the Rájá of Tanjore and the

Nawab of the Carnatic, and placed their territories under British officers. As a countercheck to Zeman Sháh, he sent Captain Malcolm to represent the Government of India at the Persian Court.

The Nawabs of Oudh generally spent their time in pleasure and were never in a position to pay the stipulated amount of money for the maintenance of the British contingent at their Capital. Lord Wellesley, therefore, induced Sádát Ali to commute the payment into the cession of Korá and Rohilkhund. The English gained two advantages by this transaction. They realised their dues punctually by administering the provinces through their own officers, and, the Nawab's territories being surrounded on all sides by British dominions, all anxiety for their protection ceased.

The authorities in England had always been opposed to territorial aggrandisement or interference in the affairs of Native States. The policy pursued by Lord Wellesley, which had nearly doubled their possessions in the course of four years, was disapproved by them, and he resigned. But he agreed to stay for another year; and it was fortunate for India that he did so, for the Márháttás were about this time making great preparations for a war against the English.

The head of the Márháttá empire having entered into a subsidiary alliance with the English, Sindhia and the Rájá of Berar were filled with alarm. The English, in fact, now pressed their invitation on Sindhia to enter into a similar alliance; but he declined it, and joined the Rájá of Berar in concerting plans for an invasion of British territories. Holkar was then at Poona and did not join the other Márháttá chiefs. The Governor-General sent armies from Maisur and Hyderabad to Poona and reinstated Báji Ráo. Holkar had already left Poona before the advent of the English.

While there was no doubt that Sindhia and the Rájá of Berar

were making preparations for war, they professed friendly intentions towards the English, and, in order to put an end to this ambiguous position, the Governor-General sent them an *ultimatum*, desiring them to withdraw their armies to their own territories, and undertaking at the same time to adopt a similar course himself. The allies would not agree to this proposal, and war was formally declared. Sir Arthur Wellesley, brother of the Governor-General, advanced with his army from the south, while Lord Lake proceeded to Hindusthán. The fort of Ahmadnagar fell into the hands of Sir Arthur Wellesley. Sindhia made an attempt to plunder the Nizam's territories in the rear of the English army. But Sir

Battle of Assai. Arthur Wellesley wheeled round and came upon him at Assai, where a battle was

fought. The regiments, disciplined by De Boigne, fought with desperate valour to protect the guns. But the Márháttá army was unable to resist the charge of the British, and, after a well-fought battle, Sir Arthur Wellesley was completely victorious (August, 1803). He was engaged in after life in many arduous wars and became famous as Duke of Wellington; but it was at the battle of Assai that he won his first laurels. In this battle Sindhia lost about 12,000 men, and nearly a third of the British army was killed. Shortly after, Colonel Stevenson was despatched in pursuit of Sindhia. He stormed the fort of Asirgarh and occupied Burhánpur (October, 1804).

Lord Lake, advancing from Cawnpur, stormed the fort of Koel, occupied Aligarh, and marched to Delhi. He was opposed by the Márháttá army on his way, but

Delhi occupied. he defeated it. Delhi fell into his hands, and the blinded emperor, after thirty years of suffering, came again under British protection. Agra shortly afterwards shared the fate of Delhi. A pitched battle was fought at Laswari on 1st November, 1803, between Lord Lake and Sindhia's

Battle of Laswari. French Generals, Bourquin and Dudrenec. The disciplined troops of Sindhia fought with conspicuous courage and performed

wonderful feats of valour; but, though Lord Lake lost a great portion of his army, he was victorious. Orissa and Bundelkhund were conquered by the English in the same year. Thus defeated in the north and in the south, Sindhia sued for peace. Lord Wellesley was willing to grant it only on condition that he should withdraw his troops from the east. To this Sindhia would not agree. A large portion of his army, with his famous park of artillery, was waiting at Argáon in conjunction with the entire army of Raghují Bhonslá. Sir Arthur attacked their combined forces at Argáon (November, 1803) and, after a short but well-fought battle, gained a complete victory. Gwailgarh and Nárnálá fell into his hands in quick suc-

Battle of
Argáon.

cession. Alarmed at the successes of the English, Raghují made peace with them by the cession of Orissa and western Berar (December 30, 1803). He also relinquished all his claims upon the Nizam for *chauth*, *sardeśmukhi*, and *ghásdáná*. Shortly

afterwards Sindhia also made peace with the English at Sirji Anjangáon by the cession of Hindusthán and Khándeś, and by relinquishing all his claims upon the Nizám, the Peshwa, and the Gaekwar.

Between the capture of Ahmadnagar and that of Gwailgarh there elapsed only a period of four months. But during this short time the Márháttá power was completely broken. Daulat Ráo and Raghují were compelled to make peace by the cession of nearly half their territories, and from this time they lost their prestige and influence. The English, who till then had been merely one of the great powers of India, became now the paramount power in it (1804).

In this very year, old Nizám Ali, the Subadár of the Deccan, died and was succeeded by his son, Sikandar Jáh. The English were supreme at Hyderabad, and so there was no dispute about the succession. The Nizam's army had joined the English in the Márháttá war, and Lord Wellesley made over to him the portion of Berar ceded by Raghují Bhonslá.

Holkar had kept aloof all this time and did not join his Máráttá brethren. Indeed, he plundered Sindhia's territory and did him great injury. All the disbanded soldiery obtained an asylum with Holkar.

War with Holkar.

Early in 1804, he demanded the *chauth* of certain districts in Hindustán from the English. But they rejected his claims with scorn, and Lord Wellesley now deemed it necessary to break down the power of Holkar. War was formally proclaimed, and Colonel Murray from Guzerat and Lord Lake from Hindustán simultaneously invaded his territories (1804). Colonel Murray's force had retired to their quarters before the rains. Not knowing this, however, Colonel Monson entered Holkar's territories with the view of joining Murray. Holkar pursued Monson with his whole army and harassed him greatly for two months, at the end of which he, with the wreck of his army, reached Agra. Holkar next occupied Mathurá. He then seized Delhi. But as soon as Lord Lake made his appearance there, he fled to Bharatpur, the Rájá of which, in spite of his treaty with the English, joined him. Monson and General Fraser attacked their combined armies at Dig and totally routed them (December, 1804). Lord Lake came upon Holkar's cavalry at Farakkabad and dispersed them. Holkar himself fled. The English besieged Bharatpur (February, 1805). It was a strong fort, and every attempt to carry it failed. The Rájá of Bharatpur, however, finding that there was no hope of receiving any succour from Holkar, sued for peace, which was granted. This event produced an impression, which was not dispelled till the fall of that place 21 years after, that the English could not take Bharatpur.

Lord Wellesley, though constantly engaged in arduous warfare, yet found time to carry out many administrative reforms. People, who had no children born to them up to an advanced age, often took a vow to cast their first-born child into the Ganges at its confluence with the sea. This cruel

custom was a fruitful source of infanticide amongst the Hindus, and it was Lord Wellesley, who put a stop to it. The Governor-General in Council was the highest appellate court for the natives of India. But, the Governor-General being engaged in many arduous duties, the hearing of appeals was often greatly delayed. Lord Wellesley, therefore, made over his appellate power to a number of able judges, and the Sadr Diváni Adálat was thus created anew. He also established the College of Fort William for the training of European officers of the Company. But the cost of its maintenance was so great that the Directors insisted on a reduction of its expenditure.

CHAPTER VII.

LORD CORNWALLIS, SIR GEORGE BARLOW, AND

LORD MINTO (1805-1813).

ON receipt of the news of Monson's defeat, the Court of Directors sent out Lord Cornwallis a second time to assume the office of Governor-General, with instructions to establish peace and check the thirst of Englishmen in India for territorial acquisition. On reaching Calcutta, his Lordship wrote a letter to Lord Lake, directing him to return the whole of Hindusthán to Sindhia and to restore his ancestral possessions to Holkar. Lord Lake had, however, already entered into a new treaty with Sindhia. Lord Cornwallis, though very old, undertook a journey to the North-Western Provinces, but fell seriously ill at Ghazipur, where he died (1805).

Lord Cornwallis again.

The death of Lord Cornwallis placed Sir George Barlow, Senior Member of the Council, at the head of affairs. It was with great reluctance that he carried out the non-intervention policy formulated by the authorities in England. The Government of India was instructed not to interfere in the affairs of Native States, unless their own territories were actually invaded.

Sir George Barlow.

The consequence of this short-sighted policy was that the establishment of peace in Central India was delayed by the mutual jealousies, animosities, and quarrels of the Native States. Holkar compelled the Rájá of Jaypur to pay eighteen lakhs of rupees. The Rájá of Bundi suffered greatly at the hands of that eccentric Márháttá chief, Yašovanta Ráo, who killed all his brothers, and at last died insane in the year 1811. The Nizám, too, began to form new schemes of conquest.

The descendants of Tipu Sultán had their residence fixed at Vellore in the Madras Presidency, where two sepoy regiments and a number of European soldiers were stationed. An order to the sepoys to wear a new head-dress, produced great discontent amongst them, and this was probably fomented by the descendants of Tipu. They mutinied and killed their European officers on the 10th July, 1806. But Colonel Gillespie, arriving with British troops from Arkot, quelled the mutiny, and Tipu's descendants were brought to Calcutta. On the arrival of Lord Minto as Governor-General (July, 1807), Sir George Barlow was appointed Governor of Madras.

Lord Minto adhered as a rule to the non-intervention policy. But, the Native Chiefs of Bundelkhund having created great disturbances by their mutual quarrels, he sent General Martindell to establish peace in these hilly tracts (1807). The famous fort of Kálanjara fell into the hands of the English about this time. Napoleon Buonaparte the emperor of the French, sent an ambassador to Persia in order, if possible, to check the progress of the English. For the purpose of counteracting French influence, Lord Minto organised Embassies to Persia, Afghánistán, and the Punjab, and established friendly relations with these States. The Sikh chiefs to the east of the Sutlej placed themselves under British protection in the year 1809 (see Book VI., Chap. IX.).

After the death of Yašovanta Ráo Holkar, two parties were formed in the State, a Márháttá party and a Pathán party. Amir:

Khán, who was the leader of the latter, gained the upper hand in the management of the State, and established a small principality for himself by despoiling the neighbouring weak chiefs. At last, he ventured to attack Jaypur. In this matter, also, Lord Minto interfered, but he could not crush Amir Khán, as he was unwilling to act against orders from England. The Rájás of Kolhápúr and Sávantwari were great pirates in the Arabian Sea. Lord Minto put a stop to their piracies with a strong hand.

He made an attempt to put down *dacoity* in Bengal. He contracted no fresh loans. During his administration the credit of the Government of India was so high that he succeeded in reducing the rate of interest on the Public Debt. At the time of his return in 1813, he recorded his opinion that peace in India was not likely to be disturbed except by an eruption of the Pindáris from Central India.

CHAPTER VIII.

MARQUIS OF HASTINGS (1813-1823).

THE prophecy of Lord Minto was falsified. The Marquis of Hastings, on his arrival in India, found that the Rájá of Nepal had invaded British territories. Nepal had made itself a great military power by the conquest of the greater part of the Himalayan regions. The Nepalese occupied the villages of Bhutwal and Sivráj in Bengal in 1813. The English recaptured these places, and the Nepalese declared war against them. The Marquis of Hastings, then on tour in the North-Western Provinces, sent four distinct armies towards Nepal. Generals Ochterlony and Gillespie commanded the western and the eastern army respectively.

The fort of Maloun, though garrisoned by the famous Gurkhá general, Amar Sinha Tháppá, and his men, fell

into the hands of Ochterlony early in 1815. Almorá was next captured, and the Nepal Council sent proposals for peace, but Amar Sinha Tháppá, arriving about this time at Khátmádu, advised the Council to continue the war. General Ochterlony marched straight from Behar to Khátmádu. Finding the usual route strongly defended, he marched by another road and appeared suddenly before the fort of Mukbanpur, which commanded Khátmádu. The Fort soon fell into his hands, and the Nepal Council sued for, and obtained, peace. By its terms the English obtained possession of Kumáun, Garhwal, and the mountainous countries between the Jumna and the Sutlej. The Rájá of Sikkim was declared to be under British protection. Thus the Gurkhás were completely isolated from the rest of India (1815).

The history of the Pindári and Márháttá wars during the administration of the Marquis of Hastings has already been given in Book VII., Chap. VIII.

CHAPTER IX.

LORD AMHERST (1823-1828).

THE Marquis of Hastings returned to England early in 1823, and Mr. Adam, the Senior Member of the Lord Amherst. Council, acted as Governor-General for a short time, during which he became unpopular owing to his interference with the liberty of the press. Lord Amherst was sent out to India in 1823.

The first event of his administration was the Burmese war. The Burmese had already occupied Assam and taken possession of Sáhpur, an island in the Bay of Bengal, belonging to the English. Lord Amherst retook Sáhpur; but the king of Burma vaingloriously sent a golden chain to bring the Governor-General captive to Ava.

The first Burmese war. The financial position of the Government at this time was extremely prosperous. Lord Hastings had left

ten crores of rupees in the treasury, and the annual surplus amounted to two crores. But the Burmese war was, in one sense, the most difficult in which the English had engaged in the East. The route to Burma lay through unhealthy jungles and difficult and unknown mountains; and so it was determined to take the town of Rangoon, at the mouth of the Irrawady, and to advance by the river. But there were difficulties about this plan also. The necessities of European life were unavailable at Rangoon, and the whole country became a vast sheet of water during the rains. In spite of all these difficulties, Sir Archibald Campbell sailed from Madras and took Rangoon and Martaban without difficulty, and Captain Richard occupied Assam. The Burmese general, Mahá Bundlá, made vigorous preparations for war; but he was killed at the battle of Donábew (1824). Proposals for peace were made about this time; but, the rains having set in, no treaty was concluded.

Two years passed without any sign of the war coming to a speedy termination. Immense sums of money were spent and a large number of English soldiers died of fever and starvation.

In the third year of the war, Sir Archibald Campbell reached Yandabu by the Irrawady, and this frightened the king into coming to terms. The English obtained a crore of rupees as indemnity for war and the cession of Assam, Arakan, and Tenaserim (1826).

In the same year, Durjánśál deposed his minor cousin, the Rájá of Bharatpur, declared himself Rájá, and began to make preparations for war. The native chiefs secretly encouraged him. Lord Combermere was sent against Bharatpur. The fort had been regarded as impregnable since 1806, and Lord Combermere was able to enter it only after blowing up a portion of the fortifications. The minor prince was restored to the throne, and Durjánśál sent a prisoner to Benares, in 1826.

The capture of
Bharatpur.

CHAPTER X.

LORD WILLIAM BENTINCK (1828-1835).

LORD WILLIAM BENTINCK was a man of a peaceful disposition, and he spent the greater part of his time in endeavours to improve the condition of the people. During the seven years of his administration, he was obliged to annex two small principalities to the British Empire, *viz.*, Coorg and Cachar. The people of Cachar invited the English to take possession of their country, and, the Rájá of Coorg having committed several murders, it became necessary to depose him. The Rájá of Maisur attained his majority in 1811, and took the administration of the State into his own hands. But its affairs fell into disorder, and the people broke out in rebellion. The Rájá was, therefore, pensioned, and the State placed under British Commissioners. These are the only instances in which Lord William Bentinck interfered in the affairs of native States.

Bentinck abolished the *Sati* rite, by which Hindu women used to burn themselves on the funeral pyres of their husbands. Marriage in Rájput families of the higher class being very expensive, the Rájputs were in the habit of killing their infant daughters. This cruel custom of female infanticide was also suppressed in British territories by his Lordship, who exhorted the native princes to do away with it in their States. In the Northern Circars, the Khonds were in the habit of propitiating their great mother Earth with human sacrifices. He adopted strict measures to put a stop to this cruel practice; but the Khonds, unable to appreciate his benevolent motives, rebelled, and it was with great difficulty that the rebellion was put down. The reclamation of savage tribes engaged his earnest attention, and the Khonds, the Kols, and the Mairs of Ajmir were greatly benefited by his exertions.

An important controversy was raised during this administ-ra-

tion as to the best medium for imparting education to the people of India. The Orientalists advocated the cause of Arabic, Persian, and Sanskrit literature; the Anglicists were for giving an English education, and the Vernacularists were for improving and encouraging the Vernaculars. Lord William Bentinck, after patiently examining the arguments advanced on all three sides, decided in favour of English education, which has since conferred immense benefits on the people of India.

Colonel Sleeman, in an able report, drew the attention of Government to the existence in India of a class of assassins and robbers called *Thugs*, who decoyed travellers, killed them, and robbed them of their property. The prevalence of dacoity in Bengal has already been noticed. Lord William Bentinck organised a special Thugi Department for the prevention of these violent crimes.

It has been already stated that Lord Cornwallis had left only two openings for natives into Government service, namely, the post of *Dároga* and that of *Munsif*. Government, however, was not financially in a position to entertain the services of a large number of highly paid European officers, and in almost every district arrears of work accumulated to the great hardship of the parties concerned. Lord William Bentinck accordingly proposed the appointment of qualified Natives to the higher ranks of the Service. He abolished Persian as the Court language and substituted the vernaculars for it. He established the Calcutta Medical College, and declared change of religion to be no bar to inheritance.

The Charter of 1813 abolished the Company's monopoly of Indian trade, and the Charter of 1833 abolished the Chinese monopoly also. In the latter year, the Company obtained a Charter for a further period of twenty years only as rulers of India. By this Charter, Europeans obtained permission to acquire landed property in India, and natives, to enter the higher ranks of the service. The North-Western Provinces were constituted into a separate Presidency, with Sir Charles Metcalfe as its first Governor.

CHAPTER XI.

LORD AUCKLAND (1836-1842).

LORD WILLIAM BENTINCK left India in 1835, and was succeeded for a time by Sir Charles Metcalfe, Lord Auckland. whose short term of office was made memorable by the grant of complete freedom to the Press. On the arrival of Lord Auckland, the North-Western Provinces were reduced to a Lieutenant-Governorship, and Metcalfe consequently left India.

The first act of Lord Auckland's government was the passing of an Act by which native Judges were empowered to try civil suits in which Europeans were parties.

Maharájá Ranajit Sinha conquered Peshawar from the Afgháns in 1835. Dost Muhammad, the Amir of Kabul, applied to the Governor-General for assistance to recover the place, but without effect. Shortly afterwards, Lord Auckland sent an ambassador to the Amir for the purpose of concluding a commercial treaty with him. Finding that the Governor-General was not inclined to further his views regarding Peshawar, Dost Muhammad began to show greater respect to Vicovich, the Russian ambassador at his court. Lieutenant Burnes, the British ambassador, wrote to the Governor-General to the effect that it was desirable to check the influence of Russia at Kabul. Lord Auckland accordingly formed a triple alliance with Sháh Shujá, the ex-King of Kabul, and Ranajit Sinha, for the purpose of driving Dost Muhammad from Kabul and restoring Sháh Shujá to the kingdom of his ancestor, Ahmad Sháh Abdálí.

A proclamation of war was issued from Simla in 1838, and Sir Willoughby Cotton appointed commander of the expedition. Some of the Amirs of Sindh tried to oppose the passage of British troops through their territories, but they were coerced and compelled to make over the strong fort of Bakkar to the English. The united British army from Bengal and Bombay entered Afghánistán

through the Bolan Pass. They obtained possession of Kandahâr in May, 1839. Ghazni and Kabul fell into their hands in quick succession. Dost Muhammad tried to treat; but the English refused to listen to him. Shâh Shujâ ascended the throne of his ancestors, and the Bombay army returned to India, capturing Khelat on the way.

Ranajit Sinha, the 'Lion' of the Punjab, died on the 27th June, 1839. After the treaty of 1809, he never quarrelled with the English. At the time of his death he had 80,000 disciplined troops trained by French generals. He conquered Kâsmîr and Ladak, and made the Sikhs a great military power. But there was not a single able man among his successors; and it was a further misfortune for the State that several eminent *Sardars* (chiefs) died, within five or six years of his death, by the hands of assassins, and the affairs of the State fell into great disorder in consequence. From the year 1840 the English were compelled, through sheer necessity, to keep a close watch on the *proceedings of the Sikhs*.

After the departure of the Bombay army, Sir William Macnaghten remained at Kabul as Resident, with a portion of the Bengal army. He allowed the Bala Hissar to be occupied by Shâh Shujâ and removed the British camp to the plains below, where the British soldiers became involved in constant quarrels with the inhabitants. Dost Muhammad surrendered himself to the English and was sent to India on an ample pension. But his banishment did not establish peace in Afghânisthân. Shâh Shujâ was very unpopular; and his supporters, the English, shared in his unpopularity. But the brunt of the rage of the Afghâns fell upon Sir Alexander Burnes. On the 1st November, 1841, the Afghân *Sardars* attacked his residence and killed him. The English were not in a position to punish the offenders. General Nott was unable to move from Kandahâr owing to the roads being blocked with snow; and Sir Robert Sale was obliged to shut himself up in the fort of Jalalabad. The number of the rebels increased at Kabul and

supplies began to fall short in the English camp. Akbar, the son of Dost Muhammad, assumed the leadership of the rebels. Sir William Macnaghten tried hard to secure friends amongst the Afgháns, but without success, and at last was assassinated by Akbar Khán. There were still 15,000 British soldiers in Afghánisthán; and they could have made a bold stand, but unfortunately they surrendered their guns and money to the Afgháns, on the promise of a safe passage to India. That promise was soon violated and the whole army perished, either in the snow, or by the hands of the Afgháns. Only one Englishman escaped, who brought the news of this terrible disaster to Jalalabad, which Colonel Sale was defending with great resolution and spirit. Before the close of the war, however, Lord Ellenborough was appointed Governor-General.

Afghán
treachery.

CHAPTER XII.

LORD ELLENBOROUGH (1842-1844).

ON his arrival in India, Lord Ellenborough despatched General Pollock with a large army to Afghánisthán, with instructions to restore British prestige in Central Asia and return to India. By forced marches he reached the Khaibar Pass, and in a short time took the fort of Ali Masjid and relieved Sale at Jalalabad. Then the united British armies began their march on Kabul, levelling the forts on their way and conquering the intermediate places.

Lord Ellenbo-
rough's Afghán
policy.

General England marched through the Bolan Pass and reached Kandahár, after much fighting. General Nott and he marched towards Kabul, which at once fell into their hands. The rebels had already killed Sháh Shujá. The first endeavour of the English at Kabul was to effect the release of the English prisoners, and in this they succeeded, though not without effort.

They levelled the *bazar* of Kabul to the ground, destroyed the fort at Ghazni, signally punished the rebels, and returned to India. Dost Muhammad was allowed to return to Kabul to be its Amir again (1842).

During the Afghán war, many of the Amirs of Sindh rendered great assistance to the British army, and, except at the commencement of the war, they put no obstruction in the way of the transport of arms, ammunition, and stores. The Amirs were independent of one another; but there was a nominal chief. After the close of the Afghán war, Major Outram, the Resident, was obliged to report against some of the Amirs, and Lord Ellenborough requested Sir Charles Napier to enquire into the matter. Sir Charles found all the Amirs guilty of corresponding with the enemies of the English, and they were compelled to submit to a treaty by which they ceded two-thirds of their territories to the British Government. The Baluchis, their subjects, however, rebelled and attacked the Residency. Sir Charles defeated them in two pitched battles, at Míyáni and at Dubbá (1843). The Baluchis fought with desperate valour and would accept no quarter. Sir Charles next took Hyderabad.

As the sepoy of the Madras and Bengal armies refused to serve in Sindh, Bombay sepoy only were employed to garrison that country. It is the opinion of some, as explained afterwards, that this was one of the causes of the Bengal Sepoy Mutiny.

Daulat Ráo Sindhia died in 1827, and his adopted son, Janakji, in 1843. At the instance of the English, Janakji's widow adopted a child, and there was a great dispute about the guardianship. The Mámá Sáheb and Dádá Sáheb were the rival candidates, and each had his own followers. The English supported the Mámá, and the Rání, the Dádá. The English called upon the Rání to surrender the Dádá into their hands and threatened that otherwise the Resident would leave Gwalior. The influence of the Dádá becoming daily stronger, war was declared against Sindhia, and the Governor-General himself marched from

Agra to Gwalior. The Rání sought his protection, but the rebels prevented her from proceeding to the English camp. Sindhia's army was twice defeated, at Mahárájpur and at Punnaí, in 1843, and Sindhia entered into a subsidiary alliance, by which his army was reduced and his artillery limited to thirty-two guns. The English undertook the protection of his State during his minority.

Lord Ellenborough left India in 1844, and Sir Henry Hardinge, a veteran warrior, was appointed in his place.

CHAPTER XIII.

LORD HARDINGE (1844-1848).

LORD HARDINGE had scarcely had time to devote his attention to other matters when the invasion of British India by the Khálsá army, compelled him to embark in one of the most arduous wars in which the English were ever engaged in India.

Lord Hardinge. Kharga Sinha, the son and successor of Mahárájá Ranajit Sinha, died in November, 1840, leaving behind him his son, Neonehál Sinha, a young man of great promise, who, however, also died a premature death by accident. Sher Sinha, the second son of Ranajit, ascended the throne with the assistance of the Rájá of Jamu and his brothers. The Khálsá army began to show signs of discontent, and there was no one in the Royal family, or among the Sardars, who was in a position to keep them under control. After a series of assassinations too horrible to detail, the army placed Dhuleep Sinha, the youngest son of Ranajit, on the throne left vacant by the murder of Sher Sinha (1843). Dhuleep was a minor, and his mother, Mahárání Jhindan, became the Regent. The army was conciliated by advances of pay; but the soldiers rose in their demands, and put the Mahárání's brother to death.

The Mahārání appointed Lál Sinha, her favourite, Prime-Minister, and it was agreed between the two that the turbulent Khálsa army should be induced to invade Hindusthán. They argued that, if the army succeeded in gaining its object, the Punjab would be rid of its presence, while, in case of a reverse, it would be less formidable; and so, with this intention of getting rid of her own army, the Mahārání prevailed upon it to wage an unprovoked war against the English.

The Khálsa army crossed the Sutlej on the 16th December, 1845, and advanced against the British cantonment at Ferozpur. The English commander at the place, Sir John Littler, was not in a position to dispute its passage. The commander-in-chief, who was at Umbala, set out for Ferozpur with all his available troops by forced marches. He met Lál Sinha's division of the Sikh cavalry at Mudki, on the 18th December, at once attacked, and defeated it, capturing 17 guns. The main army of the Sikhs was stationed at Ferozpur in an entrenched camp. The commander-in-chief, without loss of time, attacked this strong position on the 23rd, and Sir John Littler joined him with 5,000 men. The battle raged furiously during the whole day, and the night passed in great uneasiness. The

Battles of Mudki and Ferozpur. troops were so mixed up in the field that it was impossible in the darkness to distinguish friends from foes. Lord Hardinge, the Governor-General, who was in the camp, and Sir Hugh Gough, the commander-in-chief, made every endeavour to inspire their men with courage; and in the morning they attacked the Sikhs and gained a complete victory. Tej Sinha, who had come to the field of battle with 20,000 cavalry, retired without firing a shot. Both sides lost heavily in this battle. But the Sikh army became utterly disorganised and plundered the camp of Lál Sinha.

The English, though victorious, were unable to follow up the enemy, as their field-pieces, stores, and ammunition had not yet arrived from Delhi. In the meantime the-

strength of the Sikh army was increased by reinforcements from beyond the Sutlej. When, however, ammunition arrived, the English again attacked the Sikhs at **Battle of Aliwal.** Aliwal, on 28th January, 1846, and completely routed them. Large numbers fled beyond the Sutlej.

Goláp Sinha, the Rájá of Jamu, had in the meanwhile become Prime Minister at Lahore. He sent proposals for peace. But the Governor-General consented to treat only on condition that the Khálsá army should be disbanded. Goláp Sinha saw that this was impossible ; and the war continued.

For some weeks the Sikhs were busy in constructing defensive works at Sobráon to cover a bridge of boats which they had thrown across the Sutlej. But, on the arrival of their heavy guns, the English not only attacked the works and destroyed them, but completely defeated the Sikhs, who fled precipitately to the bridge. There they were subjected to a heavy fire from the British horse artillery, and nearly ten thousand of their number perished in two hours (February 10th, 1846). The British losses amounted to nearly 2,500 men. Thus, in less than sixty days, the only native military power that existed at that time in India was defeated and humbled by the valour of British troops and the skill of British officers.

The English now crossed the Sutlej and pitched their camp at Mian Mir, a short distance from Lahore. **Treaty of Mian Mir.** Goláp Sinha again came forward with proposals for peace, and a treaty was made with the Lahore Durbar on the 23rd February, 1846, the conditions of which were that it should pay a crore and a half of rupees and cede the Doáb formed by the Sutlej and the Bias. As the Durbar was not in a position to pay the whole amount in cash, Káśmír was sold to Goláp Sinha for a crore of rupees. A subsidiary treaty was made on the 6th March, by which the English consented to remain at Lahore for a year to effect a re-organisation of the Lahore Government.

But after a year the Sikh Sardars requested the English to

leave an army at Lahore with the Resident, agreeing to pay twenty-two lakhs of rupees a year for its maintenance. A Council of Regency was formed with the Resident for its President, and it was settled that this arrangement should continue till Dhuleep Sinha attained his majority. Lord Hardinge retired from India in 1848.

CHAPTER XIV.

LORD DALHOUSIE (1848-1856.)

LORD DALHOUSIE reached India early in 1848 at the age of thirty-six. He had no knowledge of the country, but in a short time he made himself master of the details of every department of the State. He was a statesman of keen insight and extraordinary energy. He had expected to rule in peace, but war was forced upon him within four months of his arrival in India.

Mulraj was the Governor of Multan. On his father's death, he agreed to pay Rs. 1,80,000 to the Lahore Durbar for his succession, but, on one pretext or another, he delayed payment. The English now demanded the money on behalf of the Durbar, and Mulraj resigned. The Resident appointed another person in his place and sent two European officers, Mr. Vans Agnew and Lieutenant Anderson, to escort the new Governor. On their arrival at Multan, Mulraj, though apparently making all arrangements for the evacuation of the fort, was secretly engaged in maturing a plan for a rising. His soldiers attacked Agnew and Anderson, and killed them. No relief came from Lahore, and the number of the rebels increased.

Lieutenant Edwardes, an English officer, was engaged in the survey of the Derajat Division. On the news of the mishap at Multan reaching him, he, with a small body of gallant soldiers, twice defeated Mulraj and compelled him to seek shelter in Multan. The Nawab of Bahawalpur sent timely help to

Edwardes, which was of great use to him. On the arrival of reinforcements with siege-guns from Lahore, Multan was besieged on the 7th September, 1848. But the operations were delayed by the defection of Sher Sinha, the representative of the Lahore Durbar, with the English army, who marched with the whole of the Sikh army towards the north to join his father, Chhatter Sinha, already in open rebellion.

On the arrival of a force from Bombay at Multan the siege operations were resumed. The fort was a **Multan taken.** strong one. Nature and art had combined to make it a second Bharatpur. But it yielded to British energy and science (2nd January, 1849). The magazine caught fire and blew up, destroying a portion of the town. The outer and the inner fortifications were gradually reduced, and Múlraj was taken prisoner. He died shortly after.

Chhatter Sinha entered into a treaty with Dost Muhammad, and agreed to make over Peshawar to him if he succeeded in driving the English from Lahore. Dost Muhammad was so anxious to regain Peshawar that on this condition he joined his inveterate enemy and sent him a large number of Afghan troops.

Sher Sinha had taken up his position behind a belt of forest, in the neighbourhood of Chillianwala, and awaited the advance of the English. Lord **Battle of Chillianwala.** Gough pitched his camp on the other side of the forest, and between it and the village of Chillianwala. There the Sikhs opened a heavy fire on him on January 12th, 1849, and he advanced his infantry through the forest to attack them. In the action that followed, the British suffered heavy loss and several of their guns were captured; and though they ultimately won the day the result was for a long time doubtful. After the battle, Sher Sinha marched first to Rasul, where he was joined by Chhatter Sinha and a reinforcement of the Afghans, and ultimately to Gujarát, where he took up his position.

Battle of Gujarát. Thither Lord Gough followed him, being reinforced on the way by three brigades

from Multan. The battle opened with a fierce cannonade from his heavy artillery, which was greatly superior in weight of metal and number of guns to that of the enemy. The Sikh artillery was silenced, and, unable to hold their ground, the Sikhs retired behind the line of villages in their rear. There Lord Gough launched his infantry against them, and, after a gallant resistance, they were driven from all their positions (February 27th, 1849). Cavalry and horse artillery were sent in pursuit, and these were followed by two columns, which pressed them so closely that, after some days, the entire Sikh army surrendered unconditionally.

By the Proclamation of March 29th, 1849, Lord Dalhousie annexed the whole country governed by the Lahore Durbar and granted a pension of Rs. 5,00,000 to Dhuleep Sinha, who became a Christian and lived for many years in England. After various reverses of fortune, he died not long ago. Lord Dalhousie was made a Marquis for his success in the second Sikh war.

The Rájás of Kerauli and Satára died about this time. Both had adopted children. Lord Dalhousie held that the State of Satára was created by the English; and, therefore, on the failure of the direct line they were not bound to give it to an adopted child. Kerauli was an ancient State, not created by the English, and accordingly he held that the succession there should be determined by ancient custom. The Court of Directors and the Board of Control agreeing with his Lordship, Satára was annexed to British India.

After the treaty of Yandabu, relations between the English and the king of Burma became very strained. The Resident, slighted on various occasions, had to withdraw. The position of the English merchants in Burma was far from being secure and became more and more fraught with danger. The Governor of Rangoon having ill-treated the English, the Governor-General sent a fleet to punish him, and he was removed from Rangoon.

But the new Governor was a man of still haughtier disposition and would not condescend to see Englishmen. Admiral Lambert blockaded Rangoon and captured one of the king's ships. The Burmese kept up a fire from the fort, but it was ineffectual. War was shortly afterwards declared. Martaban fell into the hands of the English; Rangoon was captured; Bassein and Prome were occupied, and Pegu opened its gates after a long siege. The inhabitants prayed to be relieved from the turbulent Burmese officers and the English acceded to their request. The places captured became part of the British dominions. Those who apprehended that the English would encounter great difficulties if they advanced beyond India, have been agreeably surprised by the prosperity of the Burmese Provinces since 1852.

The Nizam was a bad paymaster, and the arrears of the subsidy amounted to 8,000,000 rupees. The Directors put pressure upon Lord Dalhousie to realise the amount, and, after much acrimonious correspondence, the Nizam made over Berar, Naldurg, and the Raichar Doáb to the English. The last two provinces were returned to His Highness in reward for his services during the Sepoy Mutiny, but Berar still remains in the hands of the English.

Báji Ráo, the ex-Peshwa, died in 1853, and his pension lapsed to the State. His adopted son, Náná Sáheb, made various efforts to get the pension granted to him also, but in vain. The Nawáb of the Carnatic died about the same time, and his rank and pension were abolished. It was proposed to remove the descendants of Bahádur Sháh from the Imperial Palace at Delhi. The Rájás of Jhansi and Nagpur dying without issue, these States were annexed, the adopted sons being declared ineligible for succession to the State.

The Nawabs of Oudh had been for a long time the protégés of the English, who had raised them to the dignity of kings. But their administration of the country had been always unsatisfactory.

Annexation of
Oudh.

Lord Hardinge wrote to the king, warning him that if it did not improve in two years, it would be taken out of his hands. But even this did not bring the king to his senses, and in 1856 the Directors ordered the annexation of the country. Lord Dalhousie, though he did not approve of the measure, loyally carried out the orders of the superior authorities, and the State was annexed. Wájid Ali Sháh was brought to Calcutta, and a pension of Rs. 1,200,000 was settled on him. The people of the country were greatly alarmed at these annexations.

Lord Dalhousie was a man of indefatigable energy. During the seven years of his administration, he was much occupied with political and military affairs. But, nevertheless, he found time to introduce and carry out various measures of improvement. It is to his energy and political foresight that India owes her Railway system. It is to him that India owes the network of Telegraphic wires that covers the whole face of the country. It is to him that she owes her Grand Trunk Roads, her admirable Postal system, which carries letters from one end of the country to the other for only two pice, and her grand Irrigation Canals spreading fertility over large tracts of the country. The hard work of seven years had so undermined his health that he returned to England in 1856, only to die.

The Charter of 1856 constituted Bengal into a Lieutenant Governorship, and Sir Frederick Halliday was appointed its first Lieutenant-Governor.

CHAPTER XV.

LORD CANNING (1856-1862).

LORD CANNING looked forward to a peaceful reign and had made up his mind to devote himself to works of improvement, though he was not without his misgivings, as was foreshadowed in a famous speech, delivered by him on the eve of his departure from

England. But he was sadly disappointed. The English were at war with China and with Persia in 1856, and in both cases they were victorious. The king of Persia was compelled by Major Outram, the commandar of the British forces, to engage never to invade the territories of Dost Muhammad, the Amir of Kabul, who was a friend of the English.

The Bombay sepoys were willing to go to any part of India when ordered; but the Bengal sepoys always refused to do so. They prided themselves on their high caste and would never

Causes of the Sepoy Mutiny.

consent to perform menial services in the regiments. This contrast was shown in a very striking way in the Sindh war, in which sepoys from both Presidencies were employed. Sir Charles Napier often predicted that the Bengal sepoys would one day mutiny; and, when appointed commander-in-chief in 1850, he framed strict rules and rigidly enforced them for the prevention of such a calamity. These rules and regulations did not meet with the approval of Lord Dalhousie, who entertained no suspicion against the fidelity of the Bengal army, and Sir Charles resigned.

But the spread of English education, the construction of railway and telegraph lines, and the passing of such measures as the Widow Re-marriage Act, created a suspicion in the minds of the ignorant people of the country that the English wanted to make India a Second England, and there were designing men who propagated the idea that the whole population would be forcibly converted to Christianity.

The annexation policy of Lord Dalhousie had greatly unsettled the minds of the people, and, in spite of the harshness and unpopularity of the measure, it was resolved to remove the family of the great Mughal from the palace at Delhi. Náná Sáheb, too, and his co-adjutor, Azimullá, travelled in various parts of Upper India, spreading disaffection and organising resistance. The astrologers who, in the beginning of the native year, go from house to house, reading the Almanac

and foretelling the events of the year, gave out that, as one hundred years had passed since the battle of Plassey, the Company's rule would come to an end. *Chapatties* were passed from place to place, in 1857, from the borders of Berar throughout Hindustán, and the mysterious nature of the occurrence has not yet been satisfactorily explained. Some are of opinion that it was a call to arms. However, neither the people nor the princes were the first to strike the blow, but it came from the sepoys.

Enfield rifles were introduced in the army early in 1857. An impression got abroad that the cartridges were greased with the fat of hogs and oxen, and designed to defile the Hindus and Musalmans alike. Lord Canning had them examined by the best chemists, who pronounced them not to have been greased; but the impression gained ground.

The mutinous spirit of the Bengal army first manifested itself at Barrackpur, and then at Raniganj and Berhampur. A sepoy regiment at Raniganj having disobeyed the orders of the commanding officer, it was brought down to Barrackpur, disarmed and disbanded. On their way to their homes in Oudh, the men spread all sorts of calumnies against the English, and thus fomented the spirit of disaffection which had already shown itself.

The news of the proceedings of the sepoys at Barrackpur and Berhampur reached the Upper Provinces and created a great stir among the sepoys. Eighty-five sepoys at Meerut were ordered to be hanged for refusing to use the cartridges. This incensed their comrades, who, after killing their officers and breaking open the jails, marched off to Delhi, a distance of 40 miles, and declared the re-establishment of the Mughal Empire. All this happened in so short a time and so unexpectedly that the English regiments at Meerut were simply bewildered. The example of Meerut was followed at Delhi, and the Musalmans there joined the mutineers.

It was subsequently ascertained, after a careful inquiry, that the 30th May had been fixed for a general rising of the sepoy from Peshawar to Benares. But the sepoy of Meerut broke out in open mutiny twenty days before that date. In the Punjab, the sepoy at Lahore, Amritsar, Peshawar, Jalandar, Phillour, Mardán, and other places were kept in check by the Sikh and European regiments. But the sepoy of Ferozpur mutinied, committed various acts of violence, and marched to Delhi. One regiment only mutinied at Lucknow. The sepoy regiments of Moradabad, Bareilly, Saharanpur, Sháhjahanpur, Badáon and Almorá in Rohilkhand, Neemuch in Rajputána mutinied, killed the English residents of those stations, plundered the treasury, and, repairing to Delhi, saluted Bahádur Sháh as emperor. The Musalmans of Bareilly rebelled under the leadership of Bahádur Khán, a Rohilla chief. The mutineers at Cawnpur set out for Delhi, but were induced to return by Náná Sáheb. He professed friendship for the English, but suddenly joined the mutineers and became responsible for the treacherous and inhuman massacre of the European residents of the town. He promised them a safe passage to Allahabad by boats; but, when they were embarked, the mutineers fired upon them from the banks, and killed almost all of them. Four only escaped and brought news of the disaster to Allahabad.

Sindhia despatched a portion of his army to Agra, to guard the person of the Lieutenant-Governor in the event of a mutiny of the sepoy regiments stationed there. But a portion of his army mutinied. The Ránf of Jhansi joined the mutineers, killed seventy Europeans stationed at that place, and recovered her State. The regiments at Naogáon, Bánda, Fatehpur, Chhatertpur, Hámirpur, and Jalaun mutinied and marched to Delhi. The Punjab remained tranquil; the Sikhs were loyal, and the Rájás of Kapurthalá, Patíála, Jhind, and Nabhá actively

co-operated with Sir John Lawrence, the Chief Commissioner of the Punjab, who was thus enabled to send troops to lay siege to Delhi. There was very little display of mutinous

spirit in either Madras or Bombay, or even at Hyderabad. Not a single native feudatory chief joined the mutineers; while

Who joined the Mutiny?

many, on the other hand, made every effort to suppress them. The only persons of consequence, who joined them, were the Rájá of Bánda, the Nawab of Fategarh, the Rájás of Amethi and Bánpur, and the Zemindar of Jagadísipur in Behar. The people in general remained friendly to the English, and, even in the districts affected, showed no sympathy for the mutineers. Many of the Talukdars of Oudh and the inhabitants of Lucknow, however, joined the rebellion.

The ability, promptitude, and scientific skill with which the English suppressed the Mutiny, added greatly to their prestige in the popular estimation.

General Anson, immediately after receiving the news of the events of the 10th May at Meerut, started from Simla and Marched with three regiments for Delhi, but died of cholera on the way. His successor, Sir Henry Barnard, reached Delhi on the 4th June, and took up his position on a small eminence to the north-west of the city, from which the sepoys, with all their endeavours, were unable to dislodge him. But he refrained from making any attack on Delhi, as it was strongly fortified and manned by 30,000 disciplined troops, who had ample supplies of provisions. Sir Henry Barnard died of cholera on the 4th July, and was succeeded by General Wilson. Reinforcements reached Delhi from Lahore on the 14th of August, and on the 6th September siege-guns arrived from the same quarter. On the 13th September, a breach was effected in the city wall, and in the ten days the English were masters, not only of the city, but also of the palace. The emperor was made a prisoner and transported to Rangoon with his Begum. Two of his sons, found with armed followers, were shot down.

On receipt of the news from Cawnpur, Lord Canning immediately sent Major Neill to relieve that place. The first Indian railway had just then been opened as far as Raniganj. From Raniganj Neill proceeded on

Capture of Cawnpur.

foot, suppressed the mutiny of some Sikh regiments at Benares, and relieved Allahabad, which was then besieged by the rebels. At Allahabad he was joined by Henry Havelock, and, in a short time, he defeated the sepoys at Fatehgarh. On the 15th July a battle was fought for the possession of the bridge over the Pánder river, in which Náná Sáheb himself commanded the sepoys. Náná's forces were completely routed, and he fled precipitately to Cawnpur, where he perpetrated a crime which produced a thrill of horror throughout the civilised world. He ordered the massacre in cold blood of two hundred European prisoners, many of whom were women and children, and had their bodies, the dying with the dead, thrown into a well. The English army arrived at Cawnpur within two days of this event and occupied the place.

In the mean time, the state of affairs at Lucknow grew worse and worse. Sitápur, Fyzabad, Azimgarh, and other places became scenes of violence. Sir Henry Lawrence took

Relief of Lucknow.

every precaution for the safety of the Residency at Lucknow, but he was killed by a shot from the rebel ranks on the 4th July. The mutineers, in great force, attacked the Residency, but they were repulsed. General Havelock advanced twice from Cawnpur for the relief of Lucknow and defeated the rebels at Unáo and Busaratganj. In September, Major Outram arrived at Cawnpur, and Havelock, Neill, and Outram proceeded to relieve Lucknow. Neill entered the city on the 15th September, but, in passing through a narrow lane, he was shot dead from one of the palaces. The relieving army reached the Residency, but it only added to the number of the besieged. In November, however, Sir Colin Campbell succeeded in relieving the besieged. He left Major Outram

with a strong force at Dilkhusa, a garden, two miles from Lucknow, and marched for Cawnpur. He pushed on vigorously and occupied the bridge of boats thrown across the Ganges. The Gwalior contingent had mutinied, under the leadership of Tántiá Topi, and marched on Cawnpur, where Major Windham was hardly in a position to cope with the mutineers. But the advance of Sir Colin compelled the rebels to retire.

Major Outram was twice attacked in great force by the mutineers; but on both occasions, he succeeded in repulsing them. The Governor-General having ordered that the pacification of the province should be effected before the capture of Lucknow, no attempt was made by Sir Colin to relieve that place for two months. In March, however, he advanced on Lucknow and occupied the bridges over the Gumti. The northern quarter of the city was thus cleared of the enemy. But the capture of the city took several days, as every house was converted into a fort and manned by the mutineers. In ten days, however, the Begum of Oudh fled from Lucknow, and the city fell completely into the hands of the British.

Bareilly now became the headquarters of the rebels, and Prince Feroz, the Begum of Oudh, Náná Sáheb, and others assembled there. Sir Colin sent three columns from different directions to the place, so that none of the rebels might escape. The city was easily captured, but all the rebel leaders fled. Captain Douglas was despatched to Behar, where he quelled the rebellion of Kumár Sinha, zemindar of Jagadísipur, who was killed in an action.

The Bombay army, under the command of Sir Hugh Rose, occupied Saugor in January. The undertaking before Sir Hugh was an arduous one. He had to cross hills and mountains that had proved impassable barriers to the Mughal emperors for centuries, and he conquered in three months hill tracts, which they had never been able to take. He took Chanderi on the 17th

March, and on the 23rd laid siege to Jhansi. Tántiá Topi and the Rájá of Bámput came with 20,000 men to the relief of Jhansi, but they were attacked, defeated, and dispersed. The Rání, in despair, fled with a few horsemen. Sir Hugh occupied the place and halted there to rest his troops for a few days.

The army of Sindhia had shown a mutinous disposition at the very outset. But in November Tántiá Topi. they broke out into open revolt, under the leadership of a Márháttá Bráhmaṇ, Tántiá Topi, who immediately joined Náná Sáheb and occupied Bithur. General Windham at Cawnpur was hard pressed by them, when, as already stated, he was relieved by the unexpected arrival of Sir Colin Campbell. Defeated there, Tántiá attempted to join the Rání of Jhansi. Foiled again, he occupied Kálpi.

Driven from Kálpi, where he had to abandon the fine park of artillery in which Sindhia's army took Gwalior taken. so much pride, he came secretly to Gwalior, where all the mutineers joined him. The Mahárájá and his minister, Dinkar Ráo, opposed him in the field, but were defeated and compelled to flee to Agra; and Gwalior, with the treasury, magazine, and artillery of Sindhia, fell into Tántiá's hands. He now declared Náná Sáheb to be the Peshwa. But Sir Hugh advanced by forced marches from Kálpi and encountered the enemy at Morár, where he completely defeated them. He then advanced on Gwalior. In the attack on that place the Rání of Jhansi was killed. Gwalior was captured on the 18th June, and Sindhia came back to his capital. Tántiá tried to revive hostilities in the Deccan, but he was betrayed by one of his followers in April, 1859.

Náná Sáheb and those who were with him were driven from place to place by the flying columns. They attempted to escape to Nepal, but Jang Bahádur, the minister of Nepal, was himself fighting on the side of the English in Oudh, and they found no asylum there.

All opposition being at an end, the English proclaimed a general amnesty. Only those who had been actually implicated in killing Europeans were excluded from the pardon, while those who had helped the English were rewarded with titles, jagirs, and pensions. English opinion in Calcutta was loud in its condemnation of the leniency thus displayed by Lord Canning, and he obtained the derisive name of "Clemency Canning." But the judgment of posterity has vindicated his action. The rest of Lord Canning's administration was spent in the pleasant task of rewarding those who had rendered signal services during the Mutiny. He confiscated the properties of the Talukdars of Oudh, with the exception of six who had been staunch friends of the English.

CHAPTER XVI.

THE ASSUMPTION OF THE DIRECT ADMINISTRATION BY THE QUEEN (1858—1895).

One of the results of the agitation caused in England by the Mutiny was that the Queen assumed the direct charge of the administration of India. The East India Company was abolished; and the Governor-General of the East India Company became the Viceroy of the Queen. The Court of Directors and the Board of Control were abolished, and a Secretary of State was appointed solely for India, who was made directly responsible to the Queen and Parliament, for the good government of the country, and an India Council was organised, with fifteen members, to advise the Secretary of State in all important matters. The Viceroy was made responsible to the Secretary of State and the India Council for his actions in India. In 1858, a Proclamation was issued in India in the name of the Queen. By it, "all existing dignities, rights, usages, and treaties were confirmed: all grounds of suspicion of tampering with caste or religious

faith removed : and from the highest to the lowest ranks of society, a reliant spirit of calm assurance and acquiescence in its simple provisions was at once effected."

The Queen's Proclamation.

This proclamation, which inaugurated a new era of progress, is regarded as the Magna Charta of India. It was at this time that provisions were made for admitting three native members to the imperial Legislative Council, and native opinion began to be respected in the administration of the country. The Supreme Court and the

Administrative Reforms.

Sadr Diváni Adálat were abolished, and the High Court was established in their place. Universities were founded in Calcutta, Madras, and Bombay, with "the advancement of learning" as their motto ; and schools and colleges, supported and aided by Government, sprang up in every direction. After doing everything in his power for the pacification of the country, Lord Canning returned to England in 1862. He was firm and resolute, and at the same time sympathetic and benevolent. It is doubtful whether any other ruler could have tided over with more tact the difficulties that surrounded India at the time.

LORD ELGIN (1862-1863). LORD LAWRENCE (1864-1869).

LORD ELGIN succeeded Lord Canning, but he died, soon after his arrival in India, at Dharmaśálá, in the Punjab. On his death, sir William

Lord Elgin.

Denison acted for a short time as Viceroy of India. Ultimately Sir John Lawrence, who was the chief Commissioner of the Punjab during the Mutiny, was appointed Governor-General. One of the

Sir John Lawrence.

objects of his appointment was the suppression of the rising of the Musalmans of Sitáná on the Punjab frontier ; and the first act of his administration was the despatch of Sir Hugh Rose, commander-in-chief, to that place. The rising was put down, but with a great loss of men and money.

The English entered into their first treaty with the Devaráj of Bhutan in the year 1772. Since then there had been many political revolutions in that country. The Dharmaráj was in theory the supreme lord of the country, both in religious and in temporal affairs. He used to appoint a Diván for the management of temporal affairs, and this *The Bhutan war.* Diván was the Devaráj. When a Dharmaráj or a Devaráj died, search was made throughout the country for a boy with certain marks on his body, who, when found, was appointed to the vacant situation. About the year 1860, two provincial Governors were very powerful. They were Tanso Penlo and Pero Penlo. The former was hostile to the English, and often led raiding expeditions into Assam and Bengal. He appointed his own Dharmaráj and Devaráj, and occupied the Doárs in Assam. These were the passes by which hillmen descended into the plains, and which had come into the possession of the English on the conquest of Assam. The Bengal Doárs, too, had subsequently fallen into their hands, and they paid an annual subsidy for all these Doárs to the Bhutanese. On Tanso Penlo's assuming an attitude of open hostility, the Government of Bengal sent Sir Ashley Eden as Ambassador to the Devaráj, with whom the English were in treaty. But the insolent conduct of Tanso Penlo defeated the object of the embassy, and there was no alternative left but war. Two forts, Divángiri and Dalimkot, fell into the hands of the English, but, the country being very unhealthy, they concluded a peace by which the subsidy was increased by a few thousand rupees.

LORD MAYO (1869-1872).

DURING the administration of Lord Mayo, Kabul was convulsed by a war of succession. Neither Lord Lawrence nor Lord Mayo had interfered in this struggle. But Lord Mayo invited the Amir to India and entertained him with great pomp at

Umbala. The Duke of Edinburgh, the second son of the Queen, visited India during his Viceroyalty, and the occasion was marked by a great outburst of loyal feeling throughout the country, the people of which were thus, for the first time, brought into personal contact with the Royal family; Lord Mayo was assassinated at Port Blair, in the Andaman Islands by a Musalman convict in 1872.

LORD NORTHBROOK (1872-1876).

LORD MAYO was succeeded by Lord Northbrook as Viceroy. Lord Northbrook's policy was marked by wisdom and moderation, and this made him very popular. A severe famine broke out in Behar about this time. His Lordship appointed Sir Richard Temple to organise measures of relief, and in this Sir Richard Temple was eminently successful. Sir Richard became shortly afterwards Lieutenant-Governor of Bengal.

Malhar Ráo, the Gaekwar of Baroda, was accused of attempting to poison the Resident at his Court. He was tried by a mixed Commission of Native Chiefs and English Officers, and deposed, and a scion of the family was appointed in his place.

The Prince of Wales, the eldest son of the Queen and heir to the British throne, visited India, in the year 1875, and the preparations that were made for his reception on the occasion, were without a parallel for grandeur in the history of India.

LORD LYTTON (1876-1880).

LORD LYTTON was appointed Viceroy of India in the year 1876. He was the son of a well-known English novelist and

politician, and was himself a gifted poet and successful diplomatist. The Queen assumed the title of Empress of India in 1877. Up to that time, though the Paramount ruler in India she yet possessed no distinctive title corresponding to this position, and her assumption of the new title was the formal declaration of her supremacy.

In the same year, a terrible famine broke out in Madras. Lord Lytton became very unpopular with the Native section of the Indian Press, owing to the passing of the Vernacular Press Act, which interfered with its liberties.

Having received information that Shere Ali, the Amir of Kabul, was intriguing with Russia, Lord Lytton sent Sir Neville Chamberlain as Envoy to Kabul. But the Governor of Ali Masjid refused to allow him to proceed. War was consequently declared against Kabul for the second time. Shere Ali, defeated and dethroned, fled to Mádári Sherif, where he died; and the English placed Yákub Khán, on the throne. By the treaty of Gandamak (May, 1879), a British Resident was stationed at Kabul. Yákub was very unpopular; and no sooner had the English troops returned to India than the Kabulese rose and murdered Sir Louis Cavagnari, the Resident at Kabul, and those with him. This was the cause of the third Afghán war. Yákub abdicated and retired to Mussoorie.

The third
Afghán war.

LORD RIPON (1880-1884),

BEFORE the conclusion of the third Afghán war, Lord Lytton left India, and was succeeded by the Marquis of Ripon, than whom a greater friend of India never occupied the Viceregal throne. Ayub Khán defeated a British brigade at Maiwand. But General Roberts shortly afterwards signally defeated Ayub, near Kandahár. The English placed Abdur Rahmán,

the present Amir, on the throne, and the British troops evacuated Afghánisthán. Lord Ripon next repealed the Vernacular Press Act, and introduced a system of Self-Government, by which the management of local affairs was entrusted to

The Local Self-Government Scheme. Boards locally elected. His attempt to invest Native Magistrates with the power

of trying Europeans made him very unpopular with the English residents in India. He, however, took them into his confidence and entered into a *concordat* to satisfy all parties. He appointed an Education Commission to devise measures for the further diffusion of popular education.

LORD DUFFERIN (1884-1888).

LORD DUFFERIN succeeded Lord Ripon in 1884. Shortly after his arrival in India, he entertained **The Pindi Durbar.** the Amir of Kabul at a grand Durbar at Rawalpindi. About this time a Delimitation Commission was appointed, with Sir Peter Lumsden as its President, for the purpose of fixing the boundary between Russia and Afghánisthán. But, owing to the overbearing conduct of the Russians, an affray occurred between them and the Afgháns at Panjdeh, and the relations between the British and Russian Governments became very strained in consequence. The Native Chiefs of India placed the entire resources of their States at the disposal of the British Government to be used in case a Russian war should break out. But the tact and diplomatic ability of Lord Dufferin averted the conflict.

The King of Burma entered into intrigues with the French and the Italians. He was unable to maintain order in his own country, where **The third Burmese war.** organised dacoity became of constant occurrence. He was in no position to protect the English

traders in his country. The Burma Trading Company was subjected to frequent losses owing to the disordered state of the country, which the Burmese King could not, or would not, prevent. Lord Dufferin, on negotiations failing, declared war. A few English steamers ascended the Irrawady, took Mandalay without difficulty, and, having deposed the King, brought him prisoner to India. Lord Dufferin annexed the country by a proclamation dated 1st January, 1886.

Shortly after this annexation, Lord Dufferin made over the fort of Gwalior to the Mahárájá Sindhia: an act of grace, which did much to inspire the Native Princes of India with confidence.

In view of the agitation which prevailed all over India on the question of the appointment of qualified natives to the higher offices in the State, Lord Dufferin appointed a Public Service Commission, and thus set the question at rest. On Her Majesty's completing the fiftieth year of her reign, in the year 1887, a Jubilee was held with great pomp to celebrate the event. Lord Dufferin on his retirement was created Marquis of Dufferin and Ava (1888).

LORD LANSDOWNE (1888-1893).

ONE of the principal events of Lord Lansdowne's administration was the Manipur war, 1891. Tiken-drajít, the Senápati of Manipur, having murdered five Englishmen, including the Chief Commissioner of Assam, a British force was sent to Manipur. The Rájá was deposed and the Senápati executed. A minor of a distant branch of the Rájá's family was placed on the throne, and a British Commissioner appointed to rule the country for him during his minority. Lord Lansdowne, having completed his term of office, returned to

England. The nobleman who now rules the destinies of India is Lord Elgin. He is the son of that Lord Elgin who died at Dharmaśálá in 1863. May God grant long life to Her Majesty the Queen-Empress of India and to Lord Elgin, her Representative in India.

CHAPTER XVII.

THE EFFECTS OF BRITISH RULE IN INDIA.

BRITISH rule has given India what she never enjoyed before, namely, abiding peace. Peace extends throughout the length and breadth of the country, and has lasted in many places for more than a century. The din of battle has not been heard in Bengal and Behar since the days of Mir Kásim, or in Guzerat since the second Márháttá war. Southern India has enjoyed profound peace since the death of Tipu Sultán in 1799, and the Deccan and Central India, since the removal of Báji Ráo and Appá Sáheb from their capitals, Poona and Nagpur. The Punjab and Sindh, Assam and Burma, have experienced very little disturbance since their conquest. Once only during the century was the peace of Hindusthán disturbed by the Sepoy Mutiny, which was promptly and effectually quelled in little more than twelve months. Two fruitful sources of unquiet, which greatly disturbed the Mughal empire, have altogether ceased to exist under British rule; namely, the individual ambition of provincial governors, and civil wars between rival candidates at every succession to the Imperial dignity. Wars of succession have been unknown in England for the last two centuries, and the admirable system under which Viceroys and Governors of provinces are changed every fifth year, and subordinate officers more frequently, checks ambition in high places, and tends to prevent any one from acquiring dangerous local influence. The wild tribes of India, who were a constant source of disturb-

ance of the peace, are being rapidly reclaimed. The Gáros, Kukis, Khásiás, Nágás, Bhils, Kols, Rámús, Santáls, Mairs, Minas, Gonds, and Orangs, have all felt the power of civilised

Reclamation of savages.

rule, and are fast settling down as peaceful agriculturists and honest labourers. The mountain fastnesses of the Himálayas, the Vindhya, the Sahyádrí, and the Nilgíries, which perpetually sent forth disturbers of peace into the plains, have now been completely brought under control, and these once barely accessible regions have offered sites for a number of resorts of health and pleasure, such as Simla, Darjeeling, Nainital, Mári, Shillong, Mussoorie, Mahábaleśvar, and Ootacamund.

Establishment of Hill Sanitaria.

Another blessing which English rule has conferred upon India, is facility of communication between different parts of the Peninsula. Nations that were not even known to one another by name, have now become friends and neighbours. By

Easy Communications.

railway, the remotest corners of India may be reached from the capital in the course of four or five days, and through the telegraph, a message can be sent to any distance in half an hour. Formerly, while one part of India reaped a superabundant crop, and the people had no means of disposing of the surplus, another part was, perhaps, the scene of a devastating famine. But improved communications have facilitated the distribution of food-grains, and famine is becoming more and more rare.

India has always required a strong government, and no government has been stronger than that of the English. It has not only secured India from foreign invasion, but it has checked all violent and organised crime. The Thugs, who, in the name of religion, committed the grossest atrocities on travellers, have been almost extirpated, and dacoits have been put down with a strong hand. The dacoits of Bengal, the Pindaris of Central India, and the various marauding tribes that lived

Suppression of violent crimes.

by plunder and violence, have been compelled to take to peaceful occupations.

Pestilence was another scourge of India, which swept away millions at a time from particular localities. Ancient India, stood aghast at these terrible visitations of Providence and sought remedies for them only in prayer and worship. The Bráhmans, indeed, laid down minute rules of conduct, named *Acháras*, by strictly observing which individuals might avert these calamities and attain longevity. But it was reserved for the British Government to grapple successfully with these periodical visitations by draining marshes, supplying the urban population with filtered water, and establishing organised systems of conservancy. No Government has ever bestowed so much attention on the task of securing the lives and properties of its subjects, not only from foreign and domestic enemies, but even from the visitations of Providence. But an enlightened Government does not rest content merely with securing the lives and properties of its subjects. It endeavours also to make life endurable and enjoyable.

British rule has indeed wrought a great revolution in the economy of the country. Industries which were the pride and glory of India, and all her fine arts, have dwindled into insignificance owing to British competition. The manufacture of cloth, whether woollen, silk, or cotton, and of cutlery, has fallen mainly into the hands of the English. This was a serious change and one that was fraught with immense suffering to those whose occupations were thus taken away. But the evil has been more than compensated by the introduction of British capital, which has enabled India to undertake gigantic Railway works, and at a great outlay to establish the Cotton, Jute, Tea, and Indigo industries, affording occupation to millions of the natives of India. But the greatest glory of English rule in India is the noble attempt that is being made to educate the masses. Education was, in all preceding periods, confined to the higher classes. The

masses were steeped in ignorance and superstition. British rule has established vernacular schools in almost every village, affording opportunities to all classes of the people to improve

their minds. Popular education is given
Mass education. through the medium of the vernacular, and high education through the medium of English, and no distinction is made of caste, colour, or creed in the steps thus taken for the diffusion of knowledge. A great impetus has also been given to the study of the classical literature of India. Sanskrit classical works, which had long lain buried in oblivion, are being searched for, published, studied, commented upon, and translated,—revealing the part, which for four thousand years Indian civilisation played in the various departments of life. A prose literature has sprung up in almost all the vernaculars, which has a large field for improvement and usefulness before it.

The policy of strict neutrality in religious matters is another
Toleration. excellent feature of English rule in India.

It has given rise to many new religions. Rájá Rám Mohan Ráy founded the Brahmo Samáj, the members of which are strict monotheists. His great successor was the late Keshav Chandra Sen, who carried the ideas of the founder a little further. Dayánanda Sarasvatí, who founded the A'ryya Samáj, also believed in one God. The Musalmans also have developed a new reform under the name of *Farázi*. Christian Missionaries of various denominations have done much good in diffusing education, in reclaiming the hill tribes, and giving shape to their languages. The names of Schwartz, Carey, Marshman, Ward, and Duff deserve all honour from the people of India.

The history of India is the history of mighty individuals.
Political development. Its people are, to a very great extent, incapable of united action. But under the fostering care of their present rulers, who are noted for their capacity for such action, they are being made to understand its value. The Government of India has recently given the people the privilege of electing

representatives on Municipal and District Boards, and even in the Universities; and the Legislative Councils have lately been remodelled so as to include a number of representatives of the people.

The policy of Lord William Bentinck, who was the first to admit the natives of India to responsible offices of the State, has undergone gradual expansion, culminating in the Public Service Commission, which has thrown open to them all the higher ranks of the Service with the exception of a few of the most important appointments, reserved exclusively for the members of the British race. Natives can now aspire to high offices in the Administrative Service without going to England.

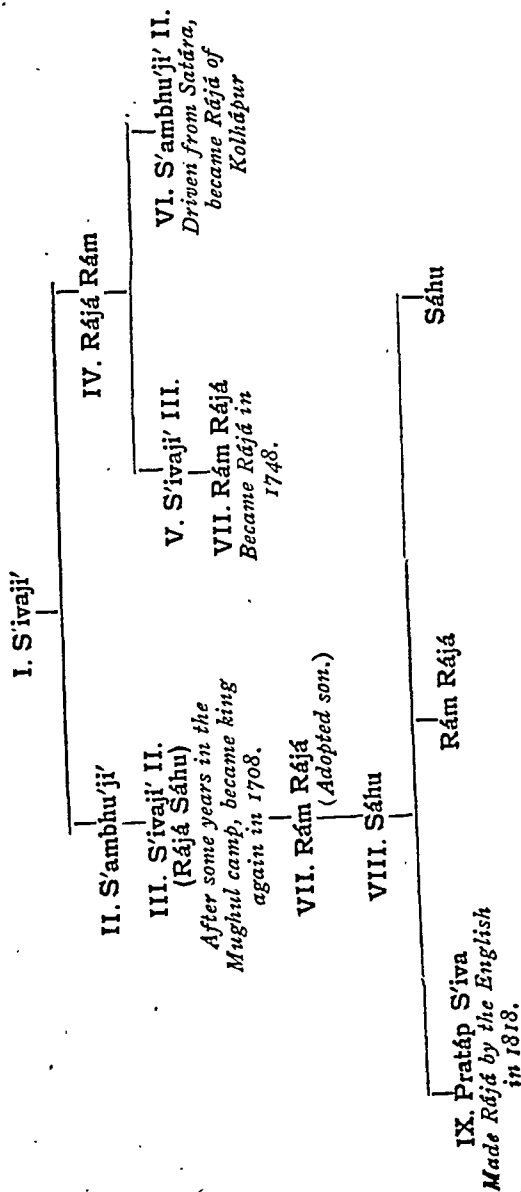
Under British rule, for the first time in India, it has been declared that every man is equal in the eye of the law, and the Indian Judiciary have obtained an honourable reputation for incorruptibility and judicial capacity. India understands and appreciates the value of British rule, and earnestly and sincerely desires its long continuance.

FINIS.

GENEALOGICAL TABLE OF THE MUGHAL EMPERORS.

I. Bábar		Hindál	
Kámrán			
II. Humáyun			
Hákim Mirzá			
III. Akbar		Prince Dániyál	
IV. Jahángi'r		Shehriyár	
Khusru Párwez		V. Sháh Jahán	
Dárá		VI. Aurangzeb or A'lamgi'r I.	
Shujá		Prince Azim	
VI. Bahádur Sháh or Sháh A'lam I.		Kám Baksh	
VII. Bahádur Sháh		Azim Oshán	
VIII. Jahándár Sháh		IX. Farukhsiyár	
XII. A'lamgi'r II.		X. Muhammad Sháh	
XIII. Sháh A'lam II.		XI. Ahmad Sháh	
XIV. Akbar II.			
XV. Bahádur Sháh.			
Died at Rangoon.			

GENEALOGICAL TABLE OF THE FAMILY OF SÍVAJÍ. (*Satára Branch*).



GENEALOGICAL TABLE OF THE PESHWAS.

I. Báláji' Bis'vanáth Bhatta

Chinnáji' A'ppá
Sadás'iv Ráo Bháo

II. Báji' Ráo

Raghunáth Ráo or
Rághava

III. Báláji' Báji' Ráo

IV. Mádhava Ráo

V. Náráyan Ráo
VI. Mádhava Ráo Náráyan

Amrita Ráo
(*Adopted son*)

VII. Báji' Ráo II.

(*Last Peshwa*)
Náná Sáheb
(*Adopted son*)

Chinnáji' A'ppá

A CHRONOLOGICAL TABLE OF THE PRINCIPAL EVENTS IN INDIAN HISTORY.

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B. C.

- 557 The Birth of Buddha.
- 521 Persian invasion under Darius.
- 477 Death of Buddha.
- 467 Death of Mahāvīra, the founder of the Jaina religion.
- 327 Invasion of India by Alexander.
- 320 Chandra Gupta rises to power.
- 312 Chandra Gupta is made king.
- 312 to 307 Megasthenes at Pataliputra.
- 292 The death of Chandra Gupta.
- 264 Bindusār dies and Aśoka becomes king.
- 256 The Bactrian kingdom founded.
- 223 Aśoka dies.
- 181 The Sungas or Mitras become Emperors.
- 111 The Kānva dynasty usurp the Empire.
- 71 The Andhras conquer Magadha.
- 56 Starting of the Mālava Era.

A. D.

- 50 Gondopherus, king in the Punjab.
- 78 Kanishka becomes emperor. Starting of the Śaka era.
- 249 Starting of the Chedi Era.
- 319 Starting of the Nepal or Gupta Era.
- 426 Kings of Valabhī known as Mahārājās.
- 468 The last mention of Skanda Gupta.
- 510 The last mention of Bhānu Gupta.
- 533 Yaśodharmadev expels the Hūnas and changes
Mālava Era to Vikrama Era. The battle of Korur.
- 519 to 549 Gurjara kings of Lātamandal.
- 607 Harshavardhan ascends the throne of Kanauj.
- 627 to 642 Hiouen Tshang in India.
- 711 to 760 The first Muhammadan conquest under Cāsim.
- 736 The foundation of the Tomar kingdom at Delhi.
- 744 The fall of Valabhī.
- 746 The foundation of the city of Anahilpattan and of the
dynasty of Chāpotkatas.
- 672 A'ditya Sen of Magadha declares himself independent.
- 752 The Rāshtrakutas overthrow the Chālūkyas of Vātāpi.
- 943 The Chāpotkatas are overthrown. The Chālūkyas come
to power in Guzerat.
- 972 Chālūkyā Tailapa overthrows the Rāshtrakutas of
Mānyakheta.

977	Subuktigín ascends the throne of Ghazní.
997	Subuktigín dies and Mahmúd ascends the throne.
1001	First invasion of Mahmúd.
1006	Bhoj becomes king of Málava.
1008.	Fourth invasion of Mahmúd.
1010	Fifth invasion of Mahmúd.
1023	Tenth invasion of Mahmúd and the annexation of the Punjab to the Ghazní Empire.
1024	Twelfth invasion of Mahmúd
1206	Mahmúd destroys the temple of Somanáth.
1030	Death of Mahmúd.
1036	Re-building of the temple of Somanáth by Bhímadev of Guzerat.
1062	Death of Bhoj.
1066.	Conversion of Tibet by Dípankar Srtijnána.
1081	Chola conquest of Orissa. Building of the temple of Jagannáth.
1119.	Starting of the Lakshmana Sen Era.
1151	The Chauháns conquer the Tomaras.
1157	Chedi Vijjala conquers Kalyána.
1176.	Muhammad of Ghor conquers the town of Uch in the Punjab.
1186	Muhammad of Ghor takes possession of Lahore.
1189	Yádava Bhíllama conquers Kalyána.
1191	Muhammad of Ghor defeated by Prithví Ráy.
1193	Muhammad of Ghor completely defeats the Hindus under Prithví Ráy, who is killed.
1194	Muhammad of Ghor invades Kanauj, defeats Jay Chandra, and annexes Kanauj, and Benares.
1197	Bakhtiyár Khiliji conquers Behar.
1199	Bengal conquered by Bakhtiyár.
1202	The Bághelás expel Muhammadans from Guzerat and overthrow the Cháhlúkya dynasty.
1205	Muhammad Ghorí killed by the Gakkhars of the Punjab.
1232	Sultán Altamsh sacks Ujjayiní and destroys the famous temple of Mahákála.
1288	The fall of the Slave Kings. The Khilijis come to power
1295	Aláuddín Khiliji ascends the throne of Delhi.
1297	Aláuddín Khiliji annexes Guzerat and Málava.
1310	Aláuddín Khiliji conquers the Deccan.
1316	Death of Aláuddín Khiliji.
1321	The end of the Khilijis. The Tughlaks come to power.
1325	Muhammad Tughlak ascends the throne.
1336	Foundation of the Hindu kingdom of Vijaynagar (Bukka Family).
1337	The rebellion of the Amirani Sada.
1345	Háji Iliás declares the independence of Bengal.

- 1347 The Deccan declares itself independent. The foundation of the Bahmaní kingdom.
- 1351 Death of Muhammad Tughlak, and the succession of Firoz Tughlak.
- 1394 Málík-us-Sharq declares himself independent at Jaunpur.
- 1396 Guzerat asserts its independence.
- 1398 Invasion of Timúr.
- 1401 Málava asserts its independence.
- 1412 The extinction of the Pathán Empire.
- 1424 Annexation of the Kákateya kingdom by the Bahmanís.
- 1478 Bahlol Lodí annexes Jaunpur.
- 1481 Assassination of Mahmúd Gáwán.
- 1487 Narasinha becomes king of Vijaynagar.
- 1489 Bijapur and Berar established as independent kingdoms.
- 1491 Foundation of the kingdom of Ahmadnagar.
- 1494 Annexation of Behar by Sikandar Lodí.
- 1494 Aláuddín Husain Sháh ascends the throne of Bengal.
- 1498 Vasco de Gama lands at Calicut.
- 1500 Foundation of Agra by Sikandar Lodí.
- 1512 Foundation of the Golkonda kingdom.
- 1516 Death of Sikandar Lodí.
- 1526 Invasion of Bábar. End of the Lodís. End of the Bahmanís. Bidar becomes an independent kingdom.
- 1526 First battle of Pánipat.
- 1527 Battle of Sikri.
- 1529 Conquest of Chitor by Bahádur Sháh of Guzerat.
- 1530 Death of Bábar and succession of Humáyún.
- 1536 Málava annexed to Guzerat.
- 1540 Humáyún defeated by Sher Sháh, who ascends the throne of Delhi.
- 1542 Birth of Akbar.
- 1555 Humáyún re-conquers Delhi.
- 1556 Second battle of Pánipat.
- 1557 Death of Bahádur Sháh of Guzerat.
- 1560 Akbar begins to reign independently.
- 1563 Sulaimán Kiránt establishes his independence in Bengal.
- 1565 Battle of Tálíkot.
- 1565 Annexation of Orissa by Kálápáhár.
- 1568 Conquest of Chitor by Akbar.
- 1572 Berar ceases to be an independent kingdom.
- 1572 Guzerat made over to Akbar.
- 1575 Bengal annexed to the Mughal empire by Akbar.
- 1599 Establishment of the East India Company.
- 1605 Death of Akbar and succession of Jahángír.
- 1615 Arrival of Sir Thomas Roe in India.
- 1627 Death of Jahángír and succession of Sháh Jahán.
- 1627 Birth of Shivají.

- 1636 Ahmadnagar annexed to the Mughal empire.
 1639 Foundation of Madras.
 1658 Battle of Ujjayini and the defeat of Yaśovanta Sinha.
 1659 Battle of Kajoá.
 1659 Dará betrayed into the hands of Aurangzeb and sentenced to death.
 1659 Aurangzeb ascends the throne.
 1664 Śivajī assumes the title of Rájá.
 1666 Aurangzeb's treaty with Śivajī; and Śivajī's visit to Delhi.
 1670 Śivajī's war with the Mughals.
 1671 Re-imposition of the Jizya.
 1674 Śivajī assumes the title of Mahárájá.
 1680 Death of Śivajī and the accession of Śambhújī.
 1683 Aurangzeb marches to conquer the Deccan.
 1688 Bombay made over to the East India Company.
 1689 Śambhújī sentenced to death and accession of Śivajī II.
 1698 Fort William is built.
 1698 The fall of Ginji.
 1700 The death of Rájá Rám.
 1704 Foundation of Murshidabad.
 1707 Death of Aurangzeb; and accession of Bahádur Sháh.
 1708 Release of Sáhu. Márhátá Civil War.
 1708 Assassination of Guru Govinda.
 1712 Death of Bahádur Sháh and accession of Farukhsiyár.
 1712 Bálájī Bisvanáth Bhatta founds the Peshwa family.
 1717 Treaty of the Mughals with Rájá Sáhu.
 1719 Death of Farukhsiyár, and accession of Muhammad Sháh.
 1720 Bájí Ráo becomes Peshwa.
 1721 The Nizam revolts.
 1728 The Nizam makes peace with Bájí Ráo.
 1730 Kolhápur made a separate kingdom. End of the Márhátá Civil War.
 1731 Battle of Dubhoy.
 1738 Bájí Ráo obtains Málava.
 1739 Invasion of Nádir Sháh.
 1740 Death of Bájí Ráo, and the succession of Bálájí Bájí Ráo.
 1740 Ali Vardi Khán becomes viceroy of Bengal.
 1742 Invasion of Bengal by Raghují Bhonslá.
 1748 First invasion of Ahmad Sháh Abdálí.
 1748 Death of Muhammad Sháh and accession of Ahmad Sháh.
 1748 Death of Rájá Sáhu and removal of the Peshwa to Poona.
 1748 Death of the first Nizam.
 1751 Second invasion of Ahmad Sháh Abdálí.
 1752 Clive's defence of Arkot.
 1752 Cession of Oríssa to the Márhátás.

- 1754 Death of Ahmad Sháh, and accession of A'lamgr II.
 1755 Conquest of Guzerat by the Márháttás.
 1756 Third invasion of Ahmad Sháh Abdálí.
 1756 Death of Ali Vardi, Khán and succession of Sirájud-
 daulá.
 1756 The Massacre of Black Hole.
 1757 The battle of Plassey.
 1758 The Márháttás conquer Lahore.
 1759 Loss of French influence in the Deccan.
 1759 Fourth invasion of Ahmad Sháh Abdálí.
 1759 Sháh A'lam II. proclaims himself Emperor.
 1759 Sadásiv obtains Ahmadnagar.
 1760 Clive returns to England.
 1760 Hyder Ali becomes Sultán of Maisur.
 1761 Capture of Pondicherry by the English.
 1761 Third battle of Pánipat.
 1761 Death of Bálájí Bájí Ráo and succession of Mádhava
 Ráo.
 1762 Sikh conquest of the Punjab.
 1763 Mádhava Ráo proceeds against Hyder Ali.
 1763 Battles of Udyánálá and Gheria.
 1764 Battle of Baxar.
 1765 Grant of the Diváni of Bengal, Behar, and Orissa to the
 East India Company.
 1765 Sháh A'lam II. agrees to live under British protection.
 1769 Hyder Ali invades the Carnatic (First Maisur War).
 1771 Bísuvájí Krishna invades Hindusthán. Sháh A'lam II.
 renounces British protection and proceeds to Delhi.
 1771 Death of Mádhava Ráo and succession of Mádhava
 Ráo Náráyan.
 1772 Warren Hastings as Governor. Náráyan Ráo mur-
 dered.
 1774 The Rohilla War.
 1775 First Márháttá War.
 1776 Treaty of Purandar.
 1779 Second Márháttá War.
 1779 Convention of Wargáon.
 1780 Hastings quarrels with Chait Sinha.
 1781 Second Maisur war.
 1782 Treaty of Salbai.
 1782 Death of Hyder.
 1783 Treaty of Mangalore.
 1784 Pitt's India Bill passed.
 1785 Hastings returns to England; and Sir John Macpher-
 son becomes Governor-General.
 1786 Lord Cornwallis appointed Governor-General.
 1787 Sháh A'lam II. blinded by Ghulám Kádír. Sindhia
 supreme in Hindusthán.
 1790 Triple Alliance against Tipu Sultán.

- 1792 Chinese invasion of Nepal.
 1790-92 Third Maisur War.
 1793 The Permanent Settlement and the return of Lord Cornwallis to England. Sir John Shore Governor-General.
- 1795 Battle of Kurdlá.
 1795 Suicide of Mádhava Ráo Náráyan ; and succession of Bájí Ráo II.
- 1798 Marquis of Wellesley, Governor-General.
 1799 The policy of Subsidiary Alliance started.
 1799 Fourth Maisur War and restoration of the Hindu dynasty in Maisur.
- 1800 Death of Náná Farnavis.
 1801 Ranajit Sinha assumes the title of Mahárájá.
 1802 Treaty of Bassein.
 1803 Third Márháttá war. Battle of Assai.
 1803 Battle of Laswari.
 1803 Battle of Argáon.
 1804 The English become the Paramount power in India.
 1804 War with Holkar.
 1805 Lord Cornwallis comes to India a second time.
 1805 Death of Lord Cornwallis at Ghazipur. Lord Minto appointed Governor-General.
- 1806 The Vellore mutiny. Death of Sháh A'lam.
 1809 The Sikh chiefs to the east of the Sutlej place themselves under British protection.
- 1813 Lord Minto leaves India. The Marquis of Hastings appointed Governor-General.
- 1813-15 The Nepal war.
 1817 Pindári war. Battle of Mehidpur.
 1818 Fourth Márháttá war Bájí Ráo overthrown.
 1823 The Marquis of Hastings returns to England. Lord Amherst sent out as Governor General.
- 1824 The first Burmese war.
 1826 Cession of Assam, Arakan, and Tenaserim to the English.
- 1826 Capture of Bharatpur.
 1828-1835 Lord William Bentinck, Governor-General.
 1836 Lord Auckland, Governor-General.
 1839 The first Afghán war.
 1839 Death of Ranajit Sinha.
 1841 Sir Alexander Burnes killed.
 1842 Lord Ellenborough appointed Governor-General.
 1842 Dost Muhammad returns to Kabul.
 1843 The Sindh war.
 1843 The Gwalior war.
 1844 Retirement of Lord Ellenborough. Lord Hardinge, Governor-General.
 1845 Battles of Mudki and Ferozpur.

1846	Battle of Aliwal.
1846	Battle of Sohrāon.
1846	Treaty of Mian Mir.
1848	Retirement of Lord Hardinge. Lord Dalhousie, Governor-General.
1848	The second Sikh war.
1849	Capture of Multan.
1849	Battle of Chillianwala.
1849	Battle of Gujarāt.
1849	Annexation of the Punjab.
1852	The second Burmese war.
1853	Annexation of Jhansi and Nagpur.
1856	Annexation of Oudh.
1856	Retirement of Lord Dalhousie : and the appointment of Lord Canning.
1856	English war with China and Persia.
1857	The Sepoy Munity.
1858	Assumption of direct administration by the Queen.
1858	The Queen's Proclamation issued.
1862	Lord Canning leaves India.
1862—63	Lord Elgin.
1864	Lord Lawrence appointed Governor-General.
1864	The Bhutan war.
1869	Lord Mayo appointed Governor-General.
1872	Assassination of Lord Mayo.
1872	Lord Northbrook, Governor-General.
1875	The visit of the Prince of Wales.
1876	Lord Lytton appointed Governor-General.
1877	The Queen assumes the title of Empress of India.
1878	The second Afghān war.
1879	The Treaty of Gandamak.
1879—80	The third Afghān war.
1880—84	Lord Ripon.
1884—88	Lord Dufferin.
1886	Annexation of Burma.
1887	Her Majesty's Jubilee.
1888—93	Lord Lansdowne.
1891	The Manipur war.
1893	Lord Elgin, the present Governor-General appointed.

BRITISH GOVERNORS GENERAL OF INDIA UNDER THE EAST INDIA COMPANY.

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1774	Warren Hastings.
1785	Sir John Macpherson, (officiating).
1786	Earl (afterwards Marquis) of Cornwallis.
1793	Sir John Shore.
1798	Earl of Mornington (Marquis of Wellesley).
1805	Marquis of Cornwallis (second time).
1805	Sir George Barlow (temporary).
1807	Lord (afterwards Earl of) Minto.
1813	Earl of Moira (Marquis of Hastings).
1823	John Adam (officiating).
1823	Lord (afterwards Earl of) Amherst.
1828	Lord William Cavendish Bentinck.
1835	Sir Charles Metcalfe (afterwards Lord Metcalfe, temporary).
1836	Lord (afterwards Earl of) Auckland.
1842	Lord (afterwards Earl of) Ellenborough.
1844	Sir Henry (afterwards Viscount) Hardinge.
1848	Earl (afterwards Marquis) of Dalhousie.
1856	Viscount (afterwards Earl) Canning.

VICEROYS UNDER THE QUEEN.

1858	Earl Canning.
1862	Lord Elgin.
1863	Sir William Denison (officiating).
1864	Sir John Lawrence (afterwards Lord Lawrence).
1869	Earl of Mayo.
1872	Lord (afterwards Earl of) Northbrook.
1876	Lord (afterwards Earl of) Lytton.
1880	Marquis of Ripon.
1884	Earl of Dufferin (afterwards Marquis of Dufferin and Ava).
1888	Marquis of Lansdowne.
1893	Lord Elgin.

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